

443

CHRISTIAN WORK



IN  
NEW YORK.

50 BIBLE HOUSE,  
THIRD AVENUE AND ASTOR PLACE.

1878.

LETTERS relating to the Missions, reports, documents, and general business of the Society, should be addressed to Mr. LEWIS E. JACKSON, Corresponding Secretary, No. 50 Bible House.

SUBSCRIPTIONS and DONATIONS should be sent to Mr. LEWIS E. JACKSON, Assistant Treasurer, No. 50 Bible House.

CORRESPONDENCE pertaining to the work of the Missionary women, should be addressed to Mrs. A. R. BROWN, Superintendent, No. 50 Bible House.

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51ST

# ANNUAL REPORT

OF THE

New York City Mission and Tract Society,

WITH BRIEF NOTICES

OF THE

OPERATIONS OF OTHER SOCIETIES, CHURCH DIRECTORY,  
LIST OF BENEVOLENT SOCIETIES,

AND

STATISTICS OF POPULATION, ETC.

50 BIBLE HOUSE,  
THIRD AVENUE AND ASTOR PLACE.

1878.

21  
2805  
- 115  
- 114  
5181  
1787

# FACTS IN THE HISTORY

OF

## NEW YORK CITY MISSION AND TRACT SOCIETY.

---

THE AMERICAN TRACT SOCIETY was formed in May, 1825.

About the close of 1825, the NEW YORK YOUNG MEN'S AUXILIARY TRACT SOCIETY was formed.

On the 19th of February, 1827, the NEW YORK CITY Tract Society was formed chiefly by the agency of the officers of the Young Men's Society; and the Young Men's Society was merged into it.

In 1829, the NEW YORK CITY FEMALE TRACT SOCIETY, which had been directly auxiliary to the American Tract Society, transferred its relation, and became a branch of the City Society.

The City Society, for two years from the time of its formation, devoted its efforts to supplying with Tracts the shipping, markets, humane and criminal institutions. the outskirts of the city, etc.

On the 20th October, 1828, a meeting of gentlemen was held at the Tract-house for raising funds, with the special view to extending the American Tract Society's operations in the West; and the question was asked, Why not supply the accessible population on this side of the mountains, and immediately around us, as well as the West? The result was, that

In March, 1829, a City Committee was appointed by the New York City Tract Society, consisting of one member for each of the fourteen wards into which the city was then divided, who, in connection with distributors from the churches, entered upon monthly distribution, each member of the committee being the agent for his ward.

In January, 1832, was introduced, especially by the lamented HARLAN PAGE, the subject of concentrating effort and prayer for the *salvation of individuals*, which gave directness and efficiency to the Society; and

In March, 1833, an agent (Mr. S. B. Haliday) was employed in connection with Mr. Moses Allen, member of the committee for the *Eighth* ward, to devote himself to labors in that ward; and previous to April, 1834, an agent (Mr. D. M. Moore) had been employed for a short time in the *Fifth* ward, in connection with Mr. A. R. Wetmore.

In November, 1834, the plan of employing missionaries throughout the respective wards was adopted, and in March, 1835, *twelve* missionaries were employed, whose number in December of the same year had been increased to *fourteen*.

The number of missionaries employed of late years, is about 30 to 40.

At the Annual Meeting of the Society, held Dec. 14, 1864, the name of the Society was changed to that of the NEW YORK CITY MISSION AND TRACT SOCIETY.

The Society was incorporated by an act of the State Legislature, passed February 19, 1866, and amended February 24, 1870.

In 1866, the Society was reorganized, mission chapels established, and mission work more concentrated in the destitute parts of the city, below 14th-street.

In 1870, the mission converts were organized in bands of Christian brotherhood, on an undenominational basis, and the Christian ordinances were administered in the mission chapels.



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# OFFICERS, ETC.

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## HONORARY MEMBERS.

- |                                      |                                   |
|--------------------------------------|-----------------------------------|
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| 2. Rev. William Adams, D. D.         | 40. Rev. John Hall, D. D.         |
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| 4. Rev. Mancius S. Hutton, D. D.     | 42. Rev. N. W. Conkling, D. D.    |
| 5. Rev. Stephen H. Tyng, D. D.       | 43. Rev. A. C. Wedekind, D. D.    |
| 6. Rev. Edward D. Smith, D. D.       | 44. Rev. J. J. Brouner.           |
| 7. Rev. Edwin F. Hatfield, D. D.     | 45. Rev. G. H. Mandeville, D. D.  |
| 8. Rev. Samuel D. Burchard, D. D.    | 46. Rev. R. H. Newton.            |
| 9. Rev. Thomas Armitage, D. D.       | 47. Rev. C. S. Robinson,* D. D.   |
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| 11. Rev. William A. Hallock, D. D.   | 49. Rev. William M. Taylor, D. D. |
| 12. Rev. S. I. Prime, D. D.          | 50. Rev. Edward L. Clark.         |
| 13. Rev. Henry M. Field, D. D.       | 51. Rev. George H. Hepworth.      |
| 14. Rev. R. D. Hitchcock, D. D.      | 52. Rev. M. R. Vincent, D. D.     |
| 15. Rev. William W. Newell, D. D.    | 53. Rev. S. M. Hamilton.          |
| 16. Rev. George L. Prentiss, D. D.   | 54. Rev. S. B. Rossiter.          |
| 17. Rev. E. P. Rogers, D. D.         | 55. Rev. Halsey Moore.            |
| 18. Rev. W. G. T. Shedd, D. D.       | 56. Rev. J. S. Ramsay.            |
| 19. Rev. T. D. Anderson, D. D.       | 57. Rev. C. A. Stoddard, D. D.    |
| 20. Rev. S. D. Alexander, D. D.      | 58. Rev. George O. Phelps.        |
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## VICE-PRESIDENT AND TREASURER.

MORRIS K. JESUP.

## CORRESPONDING SECRETARY AND ASSISTANT TREASURER.

LEWIS E. JACKSON.

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## AUDITORS.

WALTER T. MILLER.

AMBROSE K. ELY.

The Corresponding Secretary is a member *ex-officio* of all the standing committees.

## TO APPLICANTS FOR MISSIONARY APPOINTMENTS.

Persons offering themselves to the missionary work, will present their applications in writing, addressed to the Chairman of Executive Committee, No. 50 Bible House.

They will state their place of birth, age, mental culture, religious training, time of conversion, business habits, present mode of support, and their motives and expectations in seeking the position.

With the foregoing paper, they will also submit testimonials from their pastors and others, showing their church connections, character for piety and activity, adaptation to city missionary work, special talents, and general capacity for usefulness.

After having passed a satisfactory trial, they may be appointed to the missionary service.

The Executive Committee will commission missionaries according to their best judgment, for such term of service as may be agreed upon, none of the commissions, however, extending beyond the calendar year.

## THE MISSIONARIES.

1. Mr. Lewis E. Jackson-----Secretary, 50 Bible House.
2. Rev. George Hatt-----135 Greenwich street.
3. Mr. James Farrow-----135 Greenwich street.
4. Mr. W. F. Barnard-----153 Worth street.
5. Mr. John Anderson-----185 Spring street.
6. Rev. James Marshall-----70 Columbia street.
7. Mr. G. W. Martin-----70 Columbia street.
8. Rev. John Dooly-----134 Bowery.
9. Mr. John Ruston-----114 East Twenty-second street.
10. Rev. A. F. Schauffer-----63 Second street.
11. Mr. E. S. Miller-----63 Second street.
12. Mr. W. H. Landon-----63 Second street.
13. Rev. Conrad Doench-----317 Henry street.
14. Rev. Philip Jeblick-----128 First avenue.
15. Mr. G. R. Lederer-----123 East Sixty-third street.
16. Rev. Marinus Willett-----50 Bible House.
17. Mr. J. F. Patton-----54 East 128th street.
18. Mrs. Leffer-----422 Grand street.
19. Mrs. Ward-----70 Columbia street.
20. Mrs. Rogers-----194 Prince street.
21. Miss Vantine-----409 W. Nineteenth street.
22. Mrs. Van Morsten-----107 First avenue.
23. Mrs. Wisder-----65 Second street.



24. Miss McDonald -----	50 Bible House.
25. Miss Eighney-----	55 East Ninth street.
26. Mrs. Miller-----	55 East Ninth street.
27. Miss Monroe -----	55 East Ninth street.
28. Miss Smyth-----	55 East Ninth street.
29. Miss Dye -----	55 East Ninth street.
30. Miss March -----	55 East Ninth street.
31. Miss Root-----	55 East Ninth street.
32. Mrs. Price-----	155 Worth street.
33. Miss Dow-----	55 East Ninth street.
34. Mrs. Sloat-----	55 East Ninth street.
35. Miss Von Vranken -----	55 East Ninth street.
36. Mrs. A. R. Brown-----	Supt. Female Branch, 50 Bible House.

The missionary women in the foregoing list are appointed and supported by the Female Branch of the City Mission, and their labors are supervised by the Superintendent, Mrs. A. R. Brown, under the direction of the Executive Committee of the Female Branch of the City Mission.

## THE CHAPELS.

First Ward, De Witt Chapel, No. 135 Greenwich-street, near Cedar-street. Rev. George Hatt, pastor, Mr. James Farrow, assistant. The Mission Sabbath-school was organized in 1836, and the Mission service was commenced in 1852, and established in the present location in 1873. Sabbath services 10:30 A. M. and 7:30 P. M. Sabbath-school at 9 A. M. and 2 P. M. Prayer-meetings Tuesday and Thursday evenings. Temperance meeting, Wednesday evening.

There were reported last year, 155 preaching services with an attendance in the aggregate of 7,379; 308 prayer-meetings with an attendance in the aggregate of 5,154; and in the Sunday-school 110 children received instruction during the year.

Sixth Ward, Calvary Chapel, No. 153 Worth-street, adjoining House of Industry, near Centre-street. Temporarily supplied. This Chapel first opened for religious services, Sabbath evening, February 13, 1870. The church in Calvary Chapel was organized February, 1871. Sabbath services 10:30 A. M. and 7:30 P. M. Temperance Meeting Tuesday evening. Prayer-meeting Thursday evening.

There were reported last year 104 preaching services, with an attendance in the aggregate of 9,417 persons; 156 prayer-meetings with an attendance in the aggregate of 7,809.

Thirteenth Ward, Lebanon Chapel, No. 70 Columbia-street. Rev. James Marshall, pastor.

The Thirteenth Ward Mission was first commenced in 1854; removed to its present location, 1866. The Church was organized in April, 1870. Sabbath services 10:30 A. M. and 7:30 P. M. Sabbath-school 2 P. M. Weekly meetings Monday, Wednesday, and Friday evenings.

There were reported last year 58 preaching services with an attendance in the aggregate of 5,800 persons; 180 prayer-meetings with an attendance in the aggregate of 3,300 persons; and in the Sabbath-school, 309 children received instruction during the year.

Fourteenth Ward, Carmel Chapel, No. 134 Bowery, Rev. John Dooly, missionary in charge. Sabbath services 7:30 p. m. Prayer-meeting Friday evening. Daily prayer-meeting 12 noon. Temperance meeting Monday evening.

There were reported last year 50 preaching services with an attendance in the aggregate of 8,800 persons; 390 prayer-meetings with an attendance in the aggregate of 31,530.

Seventeenth Ward, Olivet Chapel, No. 63 Second-street, near Second-avenue, Rev. A. F. Schauffler, pastor.

The chapel was first opened for religious services, Sabbath evening, December 8, 1867; the church was organized April, 1870. Sabbath services, 11 A. M. and 7:30 P. M. Sabbath-school, 11 A. M. and 2½ P. M. Prayer-meetings Tuesday and Friday evenings.

There were reported last year 156 preaching services with an attendance in the aggregate of 22,582 persons; 729 prayer-meetings, with an attendance in the aggregate of 28,254; and in the Sabbath-school 825 children received instruction during the year.

The growth of Olivet chapel may be seen in the figures following: The attendance upon the Sabbath-morning service for several years, has been as follows: in 1874, 74; in 1875, 92; in 1876, 90; and in 1877, 106. The attendance Sabbath evening shows the average attendance in 1874, 117; 1875, 174; 1876, 204; and in 1877, 244. The Tuesday evening prayer-meeting for the same years, shows 50, 65, 80, and 87. The Friday evening prayer-meeting shows 75, 91, 108, for the last three years. The Sabbath-school attendance has been 448, 514, 543, and 574, for the last four years, the ratio of attendance having doubled in the same time.

German Missions, Rev. Conrad Doench, pastor. German services, Sabbath at 10:30 A. M., and Thursday at 7:30 P. M., No. 70 Columbia-street. Sabbath at 3 P. M., and Tuesday at 7:30 P. M. at No. 135 Greenwich-street, Rev. Philip Jebleck, pastor. German services, Sabbath at 9:30 A. M., and Monday at 7:30 P. M., at No. 63 Second-street.

There were reported last year 231 preaching services with an attendance in the aggregate of 17,893 persons; 282 prayer-meetings with an attendance in the aggregate of 16,928 persons; and in the German Sabbath-school 200 children received instruction during the year.

Helping Hand for Men, 316 Water-street; reading-room open daily; religious services every evening at 7:30; and on the Sabbath at 2:30 and 7:30 P. M.

THE CHURCHES.—In three of the chapels, the Christian ordinances have been introduced, and the total number of communicants enrolled in all, from the beginning, April, 1870, is 1,347. The number received last year is 147. The present number is 803.

## THE SERVICES.

WARD.	STREET.	SABBATH SERVICES.			WEEK-DAY EVENING SERVICES.					SABBATH SCHOOL.	
		Morning.	Afternoon.	Evening.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Morning.	Afternoon.
1	135 Greenwich street	10½	---	7½	---	7½	---	7½	---	9	2
6	153 Worth street	---	---	7½	---	7½	---	7½	---	---	---
13	70 Columbia street	10½	---	7½	7½	7½	7½	7½	---	2	---
14	134 Bowery	---	---	7½	---	---	---	7½	---	---	---
17	63 Second street	11	---	7½	7½	7½	---	7½	11	2½	---

### THE SABBATH-SCHOOLS.

135 Greenwich-street-----	9 A. M. and 2 P. M.
63 Second street-----	11 A. M. and 2½ P. M.
70 Columbia-street-----	2 P. M.
70 Columbia-street (German)-----	9 A. M.

### THE READING-ROOMS AND LODGING-HOUSES.

134 Bowery, 316 Water-street.

### THE TEMPERANCE MEETINGS.

First Ward Temperance Society, every Wednesday at 7½ P. M.  
 Sixth ward, Temperance Society, every Tuesday at 7½ P. M.  
 Thirteenth ward, Temperance Society, every Monday at 7½ P. M.  
 Fourteenth ward, Temperance Society, every Monday at 7½ P. M.  
 Seventeenth ward, Temperance Society, monthly at 7½ P. M.

### GERMAN SERVICES.

70 Columbia-street, Sabbath, 10:30 A. M.; Thursday, 7:30 P. M.  
 63 Second-street, Sabbath, 9:30 A. M.; Monday, 7:30 P. M.  
 135 Greenwich-street, Sabbath, 3 P. M.; Tuesday, 7:30 P. M.

NOTE.—The hour of evening service in Summer is generally at 8 o'clock.

### OPEN-AIR SERVICES

Are held at various points during the summer, and meetings for street-girls, on the plan of the midnight mission, are also carried on every week, and in every way the City Mission is seeking to carry some tidings of the gospel feast to every creature.

### UNION IN PRAYER AND EFFORT.

Monthly union prayer-meetings for city missionaries, Bible-readers, evangelists, and all practically interested in the work of city evangelization, have been regularly held for some time in the City Mission Rooms. And we desire to make this meeting an occasion for drawing together all Christian workers of every society and every name who are engaged in the common work of saving souls. It is supposed that such a meeting will promote Christian union and increase Christian sympathy, and strengthen Christian devotedness. The meeting will be held on the afternoon of the last Wednesday of every month, in the City Mission Rooms, No. 50 Bible House. The hour of meeting will be 3 o'clock from November to May, and 4 o'clock from May to November. All friends of the cause are most cordially invited to attend.

## CHARTER.

PASSED FEBRUARY 19, 1866, AND AMENDED FEBRUARY 24, 1870.

ACT. An Act of Incorporation.

TITLE. An Act to Incorporate THE NEW YORK CITY MISSION AND TRACT SOCIETY.

The people of the state of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. George W. Abbe, Richard Amerman, Constant A. Andrews, Benjamin B. Atterbury, Josiah W. Baker, George W. Beale, Nathan Bishop, William T. Booth, Benjamin F. Butler, William A. Cauldwell, Charles C. Colgate, William W. Cornell, Hiram A. Crane, Stephen Cutter, Henry Day, William E. Dodge, Jr., Thomas C. Doremus, Zebulon S. Ely, Edward P. Griffin, Robert G. Hatfield, James C. Holden, Lewis Hallock, M. D., David Irwin, Thomas Jeremiah, Morris K. Jesup, Caleb B. Knevals, Leonard Hazeltine, Jr., Joseph B. Lockwood, Benjamin Lord, John R. Ludlow, A. H. Turner, M. D., Almon Merwin, Walter T. Miller, Charles C. North, John E. Parsons, William Phelps, Alfred A. Post, Archibald Russell, Thomas S. Shepherd, Thomas Storm, William Johnston, Thomas M. Turlay, William Walker, A. R. Wetmore, Ralph Wells, Frederick W. Whittemore, Jacob F. Wyckoff, Milton St. John, John S. McLean, Horace Winans, and their associates, are hereby constituted a body corporate by the name of the New York City Mission and Tract Society, and by that name shall have the powers which by the third title of the eighteenth chapter of the first part of the Revised Statutes are declared to belong to corporations, and shall be capable of taking by purchase or devise, holding or conveying any estate, real or personal, for the use and purposes of said corporation, subject to any provisions of law in relation to devises and bequests by wills. Such real estate shall not exceed the yearly value of fifty thousand dollars.

SEC. 2. The objects of this corporation are to promote morality and religion among the poor and destitute of the city of New York, by the employment of missionaries, by the diffusion of evangelical reading and the sacred Scriptures, by the establishment of Sabbath-schools, mission stations and chapels, for the preaching of the gospel, and for other ordinances of Divine worship.

SEC. 3. The business affairs and estate of said corporation shall be managed by a Board of fifty Directors, who shall hold their office for one year, or until others are elected in their place. The first Board of Directors shall consist of the fifty persons named in the first section of this Act, and they shall hold their office until the Wednesday following the second Monday in December, one thousand eight hundred and sixty-six, and until their successors are chosen. After the year one thousand eight hundred and sixty-nine, the Board of Directors shall be composed and chosen from persons in communion with different religious denominations. All vacancies in the Board of Directors shall be filled as the By-Laws direct.

SEC. 4. There shall be an annual election for Directors on the Wednesday following the second Monday in December of each year, at which election each member of said corporation shall be entitled to cast one vote. There shall be such notice and inspection of election as the By-Laws direct. Any person who, within one year, has contributed ten dollars to the funds of the corporation, or who at any one time may have contributed twenty dollars, shall be entitled to vote at such annual election for Directors.

SEC. 5. At all meetings of the Board of Directors, seven members shall constitute a quorum for the transaction of business.



SEC. 6. The said corporation may make such By-Laws and rules for the regulation of its business, the management of its affairs, the choice, powers, and duties of its officers and agents, as are not inconsistent with its charter and the laws of the state.

This Act shall take effect immediately.

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### BY-LAWS.

ARTICLE 1. The Board of Directors shall annually elect a President and a Vice-President. The President, or in his absence, the Vice-president, shall preside at the meetings of the Society and of the Board of Directors. If both of the said officers be absent, a Chairman *pro tempore* shall be chosen. The Board may elect such persons as they think proper, Honorary members of the Society.

ART. 2. The Board of Directors shall appoint a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Superintendent of Missions, who shall hold office during the pleasure of the Board.

ART. 3. It shall be the duty of the Corresponding Secretary, under the direction of the Board, to conduct the correspondence of the Society and of the Board, to attend to the business of the office, the publication of statistics and documents, and the preparation of reports.

ART. 4. The Recording Secretary shall give notice of the meetings of the Board and of the Society, and shall record the Minutes of these meetings.

ART. 5. The Treasurer shall take charge of the funds, and report the state of the treasury at each regular meeting of the Board, and pay all bills of expenses incurred by the Society, when they shall have been examined and passed upon by the Executive Committee.

ART. 6. The Superintendent of Missions, under the direction of the Board, shall have a general oversight of the missionary work of the Society, carry out their instructions for the regulation of the missionaries, the establishment of mission stations, the appointment of preaching services; and shall present these objects to the churches.

ART. 7. The Board of Directors shall hold meetings quarterly in the months of January, April, July, and October of each year. They shall annually appoint the Executive Committee, and such other Committees as may be called for from time to time.

ART. 8. The Executive Committee shall consist of eighteen members, including the Corresponding Secretary, the Treasurer and the Superintendent of Missions, who shall be members *ex officio*, five of whom shall constitute a quorum.

It shall be their duty to locate the missions, to purchase, build, or hire such premises as are required for mission stations, and to make all necessary improvements and alterations in the same from time to time. They may lease such part of any mission station as is not needed by the Society, for purposes not inconsistent with the designs of the mission, and they may sell to any evangelical church or mission, or any other proper party, any station owned by the Society, when in their judgment it is for the best interest of the cause to do so. They shall appoint the missionaries required for the service of the Society, fix their salaries, direct their labors, and the services in the mission stations. They may appoint any agents whom they may find it expedient to employ in the business of the Society; they may form or acknowledge auxiliary societies, and establish the terms of con-



nection between the auxiliaries and the Society ; and in general are authorized to do whatever may be necessary to give efficiency to the work assigned them.

They shall have power to fill all vacancies in their own number. They shall annually choose out of their own number the following standing Committees: a Finance Committee, a Building Committee, and a Missionary Committee, and they shall also choose a Visiting Committee for each month.

Any member of the Executive Committee absenting himself without leave from four consecutive meetings of the Committee, shall be considered as having resigned his seat, and the Committee shall proceed to fill the vacancy.

The Executive Committee shall make reports of their proceedings to the Board of Directors.

ART. 9. At meetings of the Board, the following shall be the order of business : 1. Prayer ; 2. Minutes ; 3. Unfinished Business ; 4. Reports of Committees ; 5. Reports of Missionaries ; 6. Report of Superintendent of Missions ; 7. Report of Treasurer ; 8. Report of Secretary ; 9. Elections ; 10. New Business.

ART. 10. These By-Laws may be amended at any regular meeting of the Board of Directors, on the recommendation of the Executive Committee, by a vote of two-thirds of the members present.

# FIFTY-FIRST ANNIVERSARY,

SABBATH EVENING, DECEMBER 16, 1877.

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THE Fifty-first Annual Meeting of the New York City Mission and Tract Society was held in the Brick Presbyterian Church, Fifth avenue and Thirty-seventh street, on Sabbath evening, Dec. 16, 1877.

The members of the Society met in the lecture-room at 7 o'clock, and A. R. Wetmore, Esq., President, took the chair. Prayer was offered by Rev. Dr. John Hall. On motion of John H. Washburn, Esq., the following persons, connected with different religious denominations, were proposed as Directors, and were unanimously elected :

George W. Abbe, Austin Abbott, Benjamin B. Atterbury, Josiah W. Baker, George W. Beale, Nathan Bishop, Riley A. Brick, James H. Briggs, Albert N. Brown, John S. Bussing, William A. Cauldwell, Charles C. Colgate, John B. Cornell, Hiram A. Crane, Stephen Cutter, Henry Day, William E. Dodge, Jr., Charles M. Earle, David S. Eggleston, Ambrose K. Ely, Zebulon S. Ely, Lewis Hallock, M. D., A. S. Hatch, Robert Hoe, James C. Holden, Samuel Inslee, Jr., David Irwin, Joseph C. Jackson, Thomas F. Jeremiah, Morris K. Jesup, John Taylor Johnston, Joseph F. Joy, Caleb B. Knevals, Charles Lanier, Joseph B. Lockwood, Benjamin Lord, George De F. Lord, John R. Ludlow, Walter T. Miller, John E. Parsons, Howard Potter, Gamaliel G. Smith, James T. Smith, Roswell C. Smith, Thomas Storm, Thomas S. Strong, John H. Washburn, A. R. Wetmore, Thomas W. Whittemore, Jacob F. Wyckoff.

On motion of Austin Abbott, Esq., the following were unanimously elected honorary members of the Society :

Rev. L. D. Bevan, Rev. Arthur Brooks, Mr. Frederick Marquand, Mr. William Libbey.

On motion on Thomas W. Whittemore, Esq., it was voted that

the Annual Report be accepted, printed and circulated, under the direction of the Executive Committee.

At a meeting of the Directors, held at the same time and place, on motion of Gamaliel G. Smith, Esq., the following were chosen for the officers and for the Executive Committee for the ensuing year :

President, A. R. Wetmore. Vice-President and Treasurer, Morris K. Jesup. Corresponding Secretary and Assistant Treasurer, Lewis E. Jackson. Executive Committee, Rev. John Hall, D. D., Rev. Charles S. Robinson, D. D., Rev. Wm. M. Taylor, D. D., Rev. Wm. Ormiston, D. D., Rev. Wm. J. Tucker, D. D., Rev. D. Stuart Dodge, A. R. Wetmore, Nathan Bishop, John Taylor Johnston, Morris K. Jesup, William E. Dodge, Jr., Howard Potter, A. S. Hatch, Gamaliel G. Smith, Walter T. Miller, Ambrose K. Ely,\* John E. Parsons, Lewis E. Jackson.

Afterward the members of the Society adjourned to the church, where the Anniversary exercises were held in the presence of an intelligent and influential congregation. Statements were presented by the Treasurer, Morris K. Jesup, Esq., and Mr. Lewis E. Jackson, Corresponding Secretary. Effective addresses were delivered by Rev. A. F. Schauffler, of Olivet Chapel, Rev. Dr. John Hall, and Rev. L. D. Bevan. And with the Doxology and the Benediction, the exercises of the Fifty-First Anniversary were happily concluded.

#### TRACTS DISTRIBUTED AND MONEY EXPENDED.

		Distributed.	Expended.
1827-----1st	year-----	592,127 tracts-----	\$2,090 86
1828-----2d	"-----	530,299 "-----	1,543 25
1829-----3d	"-----	593,683 "-----	3,382 79
1830-----4th	"-----	930,250 "-----	5,673 03
1831-----5th	"-----	622,374 "-----	2,802 66
1832-----6th	"-----	428,734 "-----	5,218 78
1833-----7th	"-----	412,128 "-----	1,733 48
1834-----8th	"-----	396,429 "-----	3,361 73
1835-----9th	"-----	445,241 "-----	6,816 32
1836-----10th	"-----	542,100 "-----	9,138 39
1837-----11th	"-----	747,324 "-----	10,562 81
1838-----12th	"-----	679,193 "-----	10,229 19
1839-----13th	"-----	842,806 "-----	10,655 05
1840-----14th	"-----	764,053 "-----	10,607 10
1841-----15th	"-----	684,599 "-----	10,607 10
1842-----16th	"-----	732,155 "-----	11,075 00
1843-----17th	"-----	778,614 "-----	9,981 61
1844-----18th	"-----	848,571 "-----	9,783 62
1845-----19th	"-----	862,088 "-----	10,065 31

1846-----	20th year-----	-1,001,853 tracts	-----	-\$11,266 56
1847-----	21st “	-1,024,170	“	-----11,750 99
1848-----	22d “	-1,252,123	“	-----13,997 70
1849-----	23d “	-1,303,433	“	-----12,675 49
1850-----	24th “	-1,631,890	“	-----13,049 12
1851-----	25th “	-1,786,279	“	-----13,649 46
1852-----	26th “	-1,579,756	“	-----15,776 76
1853-----	27th “	-1,359,403	“	-----16,531 25
1854-----	28th “	-1,777,173	“	-----17,722 18
1855-----	29th “	-1,523,947	“	-----16,879 07
1856-----	30th “	-1,257,458	“	-----16,464 58
1857-----	31st “	-1,183,671	“	-----17,483 63
1858-----	32d “	-1,115,654	“	-----17,986 36
1859-----	33d “	-1,075,323	“	-----17,378 15
1860-----	34th “	-1,016,931	“	-----17,109 96
1861-----	35th “	-1,200,051	“	-----17,227 92
1862-----	36th “	-1,013,783	“	-----17,202 79
1863-----	37th “	-1,112,264	“	-----18,100 00
1864-----	38th “	-1,006,901	“	-----21,855 01
1865-----	39th “	-1,112,264	“	-----26,477 59
1866-----	40th “	-1,006,901	“	-----29,064 28
1867-----	41st “	-1,076,779	“	-----36,108 42
1868-----	42d “	-1,007,881	“	-----44,691 79
1869-----	43d “	-1,310,756	“	-----46,245 18
1870-----	44th “	-1,175,000	“	-----53,188 26
1871-----	45th “	-1,151,394	“	-----50,556 86
1872-----	46th “	-1,000,539	“	-----51,030 77
1873-----	47th “	-848,259	“	-----48,622 99
1874-----	48th “	-802,136	“	-----42,687 28
1875-----	49th “	-675,000	“	-----39,669 96
1876-----	50th “	-750,000	“	-----37,819 11
1877-----	51st “	-750,000	“	-----39,276 99

Grand Total	49,326,740	984,874 64
Expended for Mission Chapels		100,000 00
		<hr/> \$1,084,874 64

## IN MEMORIAM.

December 23, Saturday, W. R. Vermilye, in the 67th year of his age. One of the Life Directors and a regular contributor.

December 31, Sabbath, Henry A. Kerr, in the 68th year of his age. One of the Life Directors and a regular contributor.

January 7, Sabbath, Rev. Hugh H. Blair, in the 67th year of his age. For forty-one years pastor of the Charles Street United Presbyterian church. One of the Honorary Members of the Society.

January 19, Friday, John C. Baxter, in the 70th year of his age. Formerly one of the Board of Directors.

January 24, Wednesday, Rev. Charles H. Payson, in the 46th year of his age. Pastor of the Memorial Chapel of the Madison Square Presbyterian Church.

January 29, Monday, John Dowley, in the 75th year of his age. Formerly one of the Directors and a regular contributor.

February 7, Wednesday, Rev. Henry B. Smith, D. D., LL. D., in the 62d year of his age. Professor in the Union Theological Seminary.

March 22, Thursday, Rev. Richard Parker, in the 71st year of his age. For several years a city missionary in the Ninth ward.

April 8, Sabbath, Rev. W. A. Muhlenburg, D. D., in the 81st year of his age. The founder of St. Luke's Hospital and other beneficent institutions. One of the Honorary Members of the Society.

May 5, Saturday, Rev. O. G. Hedstrom, in the 74th year of his age. For many years a faithful laborer among the Swedish population.

May 20, Sabbath, Nicholas D. Herder, in the 67th year of his age. Formerly a Director in the Society.

June 15, Friday, Hon. James W. Beckman, in the 62d year of his age. One of the Life Directors and a regular contributor.

July 9, Monday, James Rodgers, in the 75th year of his age. Formerly one of the Directors.

July 19, Thursday, Rev. Robert Scott, in the 52d year of his age. Pastor of the United Presbyterian Church in Jane street.

August 9, Thursday, Oran W. Morris, in the 80th year of his age. Formerly one of the Directors.

August 16, Thursday, Rev. Asa D. Smith, D. D., in the 73d year of his age. Formerly and for many years a city pastor, and one of the Honorary Members of the Society.

August 26, Sabbath, Wm. D. Murphy, in the 82d year of his age. One of the Board of Directors at the organization in 1827.

September 1, Saturday, John K. Myers, in the 62d year of his age. Formerly of the Board of Directors and a regular contributor for many years.

September 24, Monday, Rev. W. A. McVickar, in the 51st year of his age. Rector of Christ Protestant Episcopal Church.



October 10, Wednesday, Moses Allen, in the 88th year of his age. One of the Directors of the Society at the organization in 1827, and one of the most active in the initiation of the city missionary movement in 1831.

November 1, Thursday, James Brown, in the 87th year of his age. A life-long subscriber, and one of the Honorary Members of the Society.

November 22, Thursday, George Manning Tracy, in the 87th year of his age. Formerly one of the Directors of the Society.

November 28, Wednesday, Jeremiah Skidmore, in the 80th year of his age. A life-long subscriber.

## FIFTY-FIRST ANNUAL REPORT.

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FOLLOWING the annual meeting of last year, the fiftieth anniversary of the Society was duly celebrated by a series of public meetings in various churches, which drew together large numbers of Christian people, and diffused information of the plans and operations of city missions. These meetings were sustained and carried out with the efficient aid of Rev. Dr. T. W. Chambers, Rev. Dr. John Hall, Rev. Dr. R. R. Booth, Rev. Dr. C. S. Robinson, Rev. Dr. W. J. Tucker, Rev. Dr. Wm. Ormiston, Rev. Dr. Wm. M. Taylor, and Hon. W. E. Dodge.

Encouraged by the remarkable tokens of the Divine favor which had marked the work of the Society for the half century just closed, the faithful missionaries began the present year with a new zeal and a fresh consecration, and the reports of their labors continue to show, as in the past, that the simple gospel is the power of God and the wisdom of God unto salvation.

The City Mission, an embodiment of Christian union and coöperation, has always cultivated fraternal relations with all who were working in the same line, and often joins its labors with those of kindred societies, to the great advantage of both. At the present time such arrangements of mutual helpfulness exist between the City Mission and several societies; among which may be named the New York Bible Society, the Association for Improving the Condition of the Poor, the Children's Aid Society, the Young Men's Christian Association, the House of Industry, and the Home for the Friendless.

The public mind is sometimes exercised with the excessive multiplication of charitable societies, and insists that all of kindred aim shall be united in one organization. Lately efforts have been made,

through the Board of United Charities, to promote reciprocal action between the several charitable organizations, with a view to greater economy and efficiency in the administration of relief, the exposure of professional beggars, the prevention of pauperism and crime, and the moral elevation of the worthy, industrious poor.

With these and with other like measures of public utility, members of the Executive Committee are identified as supporters and active promoters.

During the last winter the Executive Committee caused a circular to be issued to the friends of city missions, which, as it explains the nature of our work and its true relations to the business of giving temporal relief, may well be reproduced here :

#### APPEAL FOR THE POOR.

NEW YORK, February 20, 1877.

TO THE FRIENDS OF CITY MISSIONS : The City Mission, in accordance with its constitution and plans, is more particularly charged with the care of the religious and spiritual interests of the poor, and yet of necessity is constantly brought in connection with the physically destitute and helpless. To relieve the temporal necessities of those whom they meet, the missionaries call to their aid such agencies as are organized for that purpose, and it is found in their experience, that of the various societies now engaged in distributing such relief, the Association for Improving the Condition of the Poor, No. 59 Bible House, is more thoroughly equipped and better fitted to conduct the work than any other. The Executive Committee of the City Mission, having confidence in the knowledge and judgment of the city missionaries, and believing that the present season is peculiarly trying to the worthy and deserving poor, do heartily commend the "Association for Improving the Condition of the Poor" to all the friends of City Missions, and would earnestly urge that liberal contributions be sent at once to the office of the Association, No. 59 Bible House, that the distress and suffering so prevalent at this time may be alleviated.

A. R. WETMORE, CHAIRMAN.  
L. E. JACKSON, SECRETARY.

The Executive Committee, charged with the management of the business affairs of the Society, have been carefully observing all the operations of the missions in detail, and have studied the greatest economy of expenditure consistent with the highest efficiency in practical working. And yet, with all the care that could be exercised, it has been found to be impossible to avoid an accumulation of debt. Owing to deaths and removals, and the long-continued business depression, the lists of subscribers have been diminishing, and collections have been made with great difficulty. A way out of the embarrassment of the situation has been providentially opened by

the receipt of several legacies—a method of relief altogether unlooked for, and which, in the nature of things, can hardly be made a basis of calculation for the receipts of another year. And yet in this connection something may be suggested to the friends of city missions which may lead them to remember the Society in their wills. It should be well understood that the Society is incorporated, and is legally competent to receive bequests. Legacies may be given for the general purposes of the Society, or, at the preference of testators, they may be designated for special objects, as, 1. The endowment of the secretaryship ; 2. The yearly supply of tracts and Christian literature ; 3. The help of the poor ; 4. The building of chapels ; 5. The endowment of beds in hospitals ; 6. The purchase of a burying plot in a cemetery ; 7. The establishment of a missionary sanitarium ; 8. The purchase of a building for a Christian Worker's Home, etc.

The Executive Committee highly appreciate the continued sympathy and coöperation of the various churches and auxiliary associations, among which should be noted the Sabbath School Missionary Association of the Presbyterian church, Englewood, N. J., Rev. Henry M. Booth, pastor, whose generous zeal and active help have often proved a valuable stimulus and encouragement to the earnest workers in city missions, and might well be an example to other churches in the vicinity of the city.

It is matter of great interest that evangelism is becoming more and more the study of Christian men, and in ecclesiastical assemblies and missionary conventions earnest discussion of means and measures for reaching the multitudes outside of the churches is the order of the day.

In the General Convention of one of the prominent religious denominations, the following resolutions were presented for consideration, and received a great deal of attention :

Whereas, a very large proportion of men, whose lot is labor, are not living in connection with any church, and being thus separated from the divinely-ordained means of grace, have acquired habits of profanity, and have yielded to other corrupting influences ruinous to their own spiritual welfare, and through dangerous organizations are arraying themselves against the very capital that affords them profitable employment ; and

Whereas, forgeries and other equally glaring frauds now superabound in high places, extending even to the trusted ones in church and state ; and

Whereas, the only known remedies for these evils, intrusted by God to the Christian church, has been brought before this Convention, and its practical consideration urged in a sermon delivered at the opening of the session ; therefore

*Resolved*, First—That this Convention, the House of Bishops concurring,

enjoins the clergy to urge upon all laymen and women the obvious Christian duty of uniting with them in working as our Lord did when upon earth, by "individual, loving, sympathizing ministries to single souls."

*Resolved, Second*—To ascertain and provide for the spiritual needs of the neglecters of their souls by establishing adult Bible classes and mothers' meetings, into which they can be drawn by loving assiduities, taught, trained, and spiritually nourished, until prepared to profit fully by the regular services of the church.

*Resolved, Third*—To promote the establishment of brotherhoods and sisterhoods and other churchly agencies by which the social element may be developed.

*Resolved, Fourth*—To provide frequent and various services, to which all shall be freely invited and cordially welcomed by those who hold in trust from God superior intelligence, literary leisure, or social position, that the rich and the poor may, as in the primitive church, worship together in the house of the Lord.

The plans of the City Mission include many of the measures named in these resolutions, and Christian men and women, animated with the spirit of Christ, have for all these years been working in the line of their divine Lord and Master, in "individual, loving, sympathizing ministries to single souls."

Personal effort for individual souls is the standing order of the church militant, and in times of general religious awakening this Christian duty of making known the gospel is readily accepted and acted upon. When the promised period arrives for the more copious outpouring of the Holy Spirit upon the churches, we shall see the larger number of Christ's followers bending their main energies to those forms of Christian activity which bear directly upon the salvation of men.

The difficulties attending the work of city missions are patent to all observers, and need no special mention here. One aspect of the subject is thus presented in a report of Christian work in London :

"Pages of statistics might be given showing the continued alienation of our poor and artisan classes from our ordinary places of public worship, and this in face of the fact of the large increase which has of late taken place in the number of churches and chapels professedly erected for their accommodation. It is sufficient to quote the admission of the present Bishop of London : 'He was old enough to remember when the public mind was first awakened to the necessity of doing something to increase the building of churches, and for some years churches were built in the more wealthy western districts of the metropolis, but the congregations who resorted to them



were found to be those persons who had always been accustomed to go to church. The same system was adopted in other districts. In Bethnal-green, for instance, churches were built, but the congregations disappointed those who built them. It was forgotten that the building of churches did not necessarily bring congregations. The people needed the gospel to be brought home to their hearts before they felt inclined to go to church.' To lend additional force, if possible, to the bishop's statement, it may be well to notify a confirmatory fact: About seven years ago the Ragged Church and Chapel Union took a census of the attendants of all the places of worship in Bethnal-green on a particular Lord's day, when it was found that out of a population of 180,000, only 2,000 were present in the house of God. Where were the remaining 178,000?"

To carry the gospel to the hearts and the homes of the people, and so win them to the sanctuary, is the order of proceeding in city missions.

The Executive Committee are thoroughly persuaded of the soundness of the principles upon which the City Mission is established, and earnestly invite the continued coöperation and support of the Christian community.

The value and perpetuity of our republican institutions rest upon a sure faith in the supreme obligation of duty and of character as the chief elements of durable success.

Gladstone says, "I submit that duty is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life."

It is the chief aim of the City Mission to diffuse the scriptural knowledge of God, and unfold the truth as it is in Jesus, as the means by which men may be best fitted for their duties in the family, the church, and the state, and prepared for the heavenly Jerusalem.

Let it never be forgotten that the great want of the unevangelized multitudes of the city is the gospel of Christ. While the friends of city missions welcome material progress, and cheerfully contribute time and effort to promote the earthly comfort of their fellow-men, they have a firm conviction that it is their first duty to make known the good tidings of salvation, believing that when men are taught to seek first the kingdom of God and his righteousness, all necessary things will be added unto them. To share in this duty

and privilege of carrying the gospel to the spiritually destitute in this city, the Executive Committee earnestly ask every follower of Christ. Evangelization, which is making the gospel known to those who are in darkness, is our responsibility, while we ascribe all success to the spirit and grace of Him whom we love to crown  
LORD OF ALL.

# WORK AMONG MEN.

## CARMEL CHAPEL,

### 134 BOWERY.

THE City Mission is making systematic efforts to carry the gospel to all persons, without respect to country, creed, color, sex, or age, and through its various instrumentalities reaches hundreds of thousands of all classes. In 1872, in conjunction with the Young Men's Christian Association, a building was leased in the Bowery, near Grand street, and fitted up in a neat and attractive manner as a chapel and reading-room. This chapel was first opened Sabbath evening, May 5, 1872, with a sermon by the Rev. Dr. John Hall. In September following, the Rev. A. F. Schauffler took charge of the work, and continued in office until called to the Olivet chapel. Lately the Rev. D. Stuart Dodge has voluntarily given his time freely to the general oversight of the work. The Rev. John Dooly, the assistant missionary, may daily be found at the chapel.

The work of Carmel chapel is almost exclusively among men; men who have come to the city in search of employment, and failing in this, and being without means or friends, are compelled to accept assistance. The statistics of the operations directly under the charge of the Young Men's Christian Association, for the last year, will indicate the usefulness of the work:

Total number	Calls made and received-----	9,430
"	" Letters written by visitors-----	9,800
"	" Men sent to hospital -----	59
"	" Visitors to Reading-room -----	5,030
"	" Free lodgings -----	8,941
"	" Different men lodged-----	1,230
"	" Free baths -----	1,498
"	" Garments given -----	266
"	" Meals given -----	39,998
"	" " sold-----	55,197
"	" Situations furnished-----	227
"	" Men registered-----	675

The religious services under the immediate direction of the Rev. D. Stuart Dodge are attended by large numbers, and many have given credible evidence of a radical change in heart and life. The general order of the meetings held in Carmel chapel for the week is as follows:

## Daily Noonday Prayer-Meeting, 12 to 1 P. M.

### SABBATH.

MEETING OF SPECIAL PRAYER, 4 P. M.

PREACHING FOR THE PEOPLE, 7:30 P. M.

### MONDAY.

GOSPEL TEMPERANCE MEETING, 7:30 P. M.

### TUESDAY.

INQUIRY MEETING, 7:30 P. M.

### WEDNESDAY.

YOUNG MEN'S SOCIAL PRAYER-MEETING, 7:30 P. M.

### THURSDAY.

ENTERTAINMENTS, READINGS, ETC., when advertised.

### FRIDAY.

PRAYER-MEETING, 7:30 P. M.

## Family Prayers in the Library every Evening, 9:30.

For the five years in which Carmel chapel has been open, the aggregate attendance has been as follows :

Temperance Meetings (Pledges signed, 3,230) -----	47,620
Inquiry Meetings-----	3,754
Friday Evening Prayer Meetings-----	17,428
Sabbath Evening Preaching Services-----	29,296
Noonday Prayer Meetings-----	125,574
Total-----	223,672

The grand idea of Carmel chapel is the preaching of the gospel, and the Executive Committee earnestly invite the attention of the friends and subscribers of the City Missions to the urgent necessity of sustaining this chapel, where the preaching of the gospel and other religious and moral services are regularly maintained, and where a large congregation is easily gathered. The necessary expenses for rent, missionary services, and incidentals must be provided for, and it is hoped that the evident usefulness of this work will encourage the wealthy and benevolent to furnish the means necessary to establish and endow it, and provide for the erection of a suitable building, commodious and attractive, which shall stand on the great thoroughfare as a permanent institution for the glory of God and the salvation of souls.

Contributions to aid in sustaining Carmel chapel, or the general work of City Evangelization, will be received by any member of the Executive Committee, or may be sent to Morris K. Jesup, Treasurer, 52 William street, or to L. E. Jackson, Assistant Treasurer, 50 Bible House.

# EXTRACTS

## FROM MISSIONARY REPORTS, AND SUGGESTIVE FACTS AND FIGURES.

**THE JAY BOUNTY.** In 1850, two sisters of the Jay family, placed in the hands of Mr. Wetmore six hundred dollars, to be distributed by the city missionaries under his direction, among Protestant widows, to aid in keeping their children at school. This donation was continued year by year by the sisters, until their death in 1856, when it was taken up by other members of the same family, and has been repeated every year. Records of the distribution of this bounty, show that during the years there have been aided 1,062 Protestant widows, with 3,419 children. And many interesting facts have been gathered, illustrating the happy results of the beneficial operations of this wise and excellent charity.

A FEW YEARS AGO A GERMAN was converted through the instrumentality of the tract effort, and he in turn at once began to labor in the same line for the salvation of his neighbors. And in this Christian effort he evinced so much zeal and tact that he was engaged by the City Mission to devote his whole time to missionary work among the Germans. And now every day he may be found going among the crowded tenement houses in the German quarter, on the east side of the city, with the good news of salvation, and every month he is permitted to see some gracious results of his work of faith and labor of love. He finds here a man who had not been to church in five years, and there a woman who had not been to church in twenty-eight years, and both are persuaded to come to the mission chapel where they have the simple gospel preached in the tongue wherein they were born, and their hearts are touched, and they confess their sins and seek for pardon. And these converts, inspired with grateful zeal, tell their neighbors of their new-found joy, and so the good work spreads as at the beginning when Andrew went after Peter, and Philip after Nathanael.

Our German missionary has gathered a congregation of one hundred and fifty people and a Sabbath-school of one hundred and seventy-six children, and is organizing various forms of Christian activity. The women meet in sewing and in missionary meetings, and contribute out of their deep poverty to the necessities of those less favored. The men have formed an association of mutual relief in cases of death, so that the funeral expenses may be met from a common fund, to which all the members contribute a small sum monthly.

**SOW BESIDE ALL WATERS.** It must not be supposed that the few hundred persons enrolled as tract visitors include all who are engaged in distributing tracts. Doubtless there are hundreds connected with other societies, as Bible readers, Sabbath-school canvassers, poor visitors, etc., and as many more private individuals, who habitually scatter tracts wherever they go. We have given away many thousands of tracts to various individuals for such miscellaneous distribution. Some of these volunteer laborers have devoted considerable time to the work, and



have placed tracts in hotels, cars, dépôts, ferry-houses, steamboats, and other public places. And occasionally we hear of results of this broadcast sowing. A lady, in relating her religious experience, testified to the value of a tract picked up in a ferry-boat. A gentleman said it was a tract given him in Central Park that led him to Jesus. Tracts given in bar-rooms have induced numbers of persons to forsake their evil habits and attend church. Scatter the tracts. They are not lost.

**THE CHARITABLE INSTITUTIONS.** The hospitals and prisons in the city, and the institutions on the islands, are regularly visited by the city missionaries, who report many interesting instances of their self-denying labors. Among the inmates of the various buildings on Randall's Island, Hart's Island, and Ward's Island, the missionary holds services every Sabbath, and is constant in his attendance during the week, visiting the sick, comforting the afflicted, pointing the dying to the Lamb of God, and burying the dead.

TO MANY SHUT UP in tenement houses the Christian visitor is the only representative of the gospel they ever see, and if the good news were not thus carried to them, they might die without the knowledge of Christ. In illustration of the methods of the city mission, in reaching those outside of the churches, take the following facts :

Years ago a tract visitor found a woman sick and in trouble, to whom she kindly ministered, and whom she had the satisfaction of leading to the Saviour. The woman died trusting in Christ. Two orphan children were then taken in charge by the grandfather, who was in many respects kind to them, but who would not allow them to attend church or Sabbath-school.

Still the tract visitor had permission to see them, and faithfully improved the opportunity of giving them suitable instruction in the way of life. Subsequently they removed to the country and years passed away. Lately it has been ascertained that the two orphans, now well grown, followed the instructions of the visitor, and found the Saviour, and were permitted to unite with the church. The aged grandfather, too, humbled through adversity, with softened heart sought the Lord and turned his feet to the sanctuary, and is now walking with his grandchildren in the way of life and peace.

A short time ago a woman died who had recently united with the church. She had great joy in her departure and an unwavering trust in the Lord Jesus. Not long ago she felt no interest in religion whatever, never attending any church or caring about observing the Sabbath. In a time of affliction she was persuaded to attend a mothers' meeting. The exhortations and the prayers, with the constant visits of Christians, brought her to serious attention, which ended in her hopeful conversion and her union with the church of Christ. Her sickness lasted but three days, during which time she enjoyed great peace of mind. The summons came to her as a welcome message, and she fell asleep in Jesus so peacefully and quietly that she had departed this life before it was known to those around her.

Such facts demonstrate the necessity of carrying the gospel on foot to those who never come to the sanctuary.

THERE IS AN ESTEEMED and faithful man who has labored as a city missionary in the First Ward of the city for more than forty years, and who still rejoices in holding forth the word of life in that locality.

The first report of the new year gives encouraging indications of the presence



of the divine Spirit in his work. The meetings in the chapel are well attended, and many manifest a serious attention to the truth. Among the facts narrated take the following specimen cases: A woman who was evidently addicted to the intoxicating cup, now gives satisfactory evidence that she has been renewed by the Spirit of God. She is constant in attendance upon the house of prayer, and loves the study of the Bible.

A seaman rose in meeting and said it was at one of our meetings that he found the Saviour. Since then, and while at sea, he was enabled to rejoice in the God of his salvation.

A young man on whose heart the Holy Spirit had for some time been moving, recently said, I feel that I am a changed man, and by the help of God, I will serve him. Another, after referring to his condition before coming to our meetings, said, I have been greatly benefited by the preaching; I feel that I have been accepted of Jesus, and am happy in his love.

A lady came up after one of our meetings, and spoke with great satisfaction of the time when she used to attend our former place of worship. She asked if I remembered —, referring to a young man I formerly knew, and then said, he owes his conversion to your effort. This was good news to us, as this brother is a useful member of the church to which he belongs. Among the sick we have visited, is an interesting young woman who formerly belonged to our congregation. She speaks with pleasure of the season when she listened to the preaching of the gospel in our chapel. When first laid aside she was unreconciled to God's dealings with her. "Now," she says, "I am perfectly satisfied; I am willing to live or die, as pleases God." Before, she felt she was too guilty to be forgiven; now she trusts her all to him who alone forgives sin.

PROGRESS. A young man from Rarotonga, one of the Pacific islands, recently visited a London Museum. Among other curiosities, he saw a row of idols, and among others a Rarotongan god. He looked at it with wondrous curiosity, and asked permission to take it in his hands. He looked at it all round for a while with great interest, and passed it back to the guide, and said, "Thank you; that is the first idol I ever saw in my life." In the time of the honored John Williams there were more than 100,000 individual gods in Rarotonga; and so clean a sweep has the gospel of Christ made of the whole abomination, that a young lad of nineteen had never seen one of them from the day of his birth.

"THE CHURCH-MEMBERS are so reserved and distant."

So said a lady who had recently been admitted by letter into the membership of a large church, to the pastor.

"I am very sorry, my sister," was the reply; "the members are generally considered quite friendly, and there is much pleasant social intercourse among them."

"But scarcely any of them speak to me, or seem to know me when I come to the church, or meet them in the street."

"Do you speak to them?"

"I do not like to speak first. It was so very different in the first church I joined."

"Where you passed the days of your childhood and youth, you were of course more widely known, and when you were baptized, it was a more direct introduction to the Christian sympathies and affection of the church, Do you attend our prayer-meetings?"

"No; I have not been yet."

"The best place to form acquaintances among the members is at the prayer-meetings. The Sabbath congregations are so large, and so many strangers attend, that members can scarcely become familiar with each other, if they meet only there. But if you are seen regularly at the prayer-meeting, you will soon be recognized and welcomed. Have you been to the Dorcas Society?"

"Oh, no! I did not like to go where all were strangers to me."

"But how are they to become acquainted with you, if you do not give them an opportunity? I hope you have visited the Sabbath-school?"

"No, I should like to take a class, but I have been waiting for an invitation."

"My dear friend, do you not perceive that you are far more to blame for remaining a comparative stranger among us, than the members of the church generally can be? You are waiting for advances to be made by those to whom you give scarcely an opportunity for friendly intercourse. You give them no reason to think that you desire an acquaintanceship. Now, my advice to you is, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity, kindly recognize any whom you know to be members, dispense with the worldly courtesy that requires a formal introduction to these disciples of Jesus, and then if they remain indifferent to you, the blame will rest with them."

Watchman and Reflector.

"WHATEVER may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Washington.

"IF AMERICAN LIBERTY is ever destroyed, it will perish by the hands of the popish priests." Lafayette.

"HE THAT WINNETH SOULS IS WISE," saith the royal preacher, and the city missionary is daily studying the only infallible rule of faith and practice, that he may gain that wisdom which is profitable to direct in seeking the conversion of man! Through simple preaching of the gospel, and the earnest prayer-meeting, and the instructive Bible also, one of our faithful laborers reports twenty hopeful conversions, and of some of them gives the following sketches:

A sailor was impressed with the truth while meeting with us in our chapel, but went to sea before he was converted. In a gale of wind the ship was lost. In his time of distress he called on God, and his prayer was answered with the forgiveness of his sins. As soon as he found his way back to New York, he came to tell us the good news of his salvation. A colored man who listened to preaching in the streets a year ago, and was brought to yield to the power of truth, recently died, giving evidence that he was prepared for the change. A man came from the country to purchase goods, and was enticed into a saloon, where he was drugged and robbed. Ashamed and disheartened, he was met by the missionary, who extended to him a brother's hand, and led him into the chapel. At the service he was deeply impressed, and remained to the inquiry-meeting, and trusts he found the Saviour. The captain of a steamboat told the missionary that a conversation he had with him had led him to Christ. A young Swede feeling deeply under the preaching of the gospel, and yet ashamed to rise for prayer, as he left the chapel was followed with the thought, "What, ashamed of Jesus, who died for you?" When he went on board his vessel he was accosted by one of our converts, who seeing his seriousness, talked and prayed with him, and led him to the Saviour.

A man and his wife, both of intemperate habits, have given us a great deal of anxiety, but now appear to be seriously in earnest in living a new life. The young converts are gathered in Bible classes, and are greatly interested in studying God's

word, and we are hoping that they will all become good Bible-grounded Christians, and daily grow in grace and in the knowledge of God our Saviour. Thus for the report of one missionary, and the work of one chapel for one month. Suppose that every street in New York had a missionary, and every needy district had a chapel, what glorious results would be reached. There are the men and the means for the achievement of this work. Will my readers consider the question of their personal responsibility in this matter?

PRAYING TO A POINT. We complain of pointless prayers, and rambling prayers, and stereotyped prayers in devotional meetings. But if those who lead these meetings would correct the evil, they must indicate at the outset some point toward which prayers may be directed. Give those whom you call upon to pray, something specific to pray for, and you will help them to pray to a point. Encourage requests for special petitions. Mention the subject of remarks distinctly in advance. If on the Sabbath the topic for the week-day meeting is announced, it will aid in this direction. We must not expect too much. Men ought to come to the meeting with hearts full and ready for utterance. But they often come tired, or worried, or with thoughts of business not thrown off. Help them by giving direction to thought and desire.

THE UNSELFISH WOMAN. We shall never forget how prudence and self-denial and unselfish charity were once illustrated by a colored woman of Columbia, S. C. She owned a small cottage in the outskirts of the city, and it was one of the few saved from the terrible conflagration that laid that city in ruins during the war. There was a colored Sunday-school in the city in charge of the students of the seminary. They now had no place to meet. This good woman purposed in her heart that they should have a chapel. So she rented her house, living herself the while in a shanty. Saving all the rent, now very high, she soon accumulated five hundred dollars. This she took to Dr. Plumer, and insisted that he should "take it and make them a chapel." At the close of the war it was supplemented by Dr. Plumer's friends in New York and Brooklyn, with a few in the South, and at length a neat brick chapel was erected. We had the great pleasure of making an address at its opening. Such was the fruit of the industry and energy of a daughter of Ethiopia, once a slave. Nor did it end here. The story of her devotion and faith has stirred many a heart to like deeds of Christian charity.

CAREFULLY-COLLATED FACTS show that the whole number of religious organizations in this country at the time of the Revolution was 1 to 1,700 of the population, while at the last census, in 1870, it was 1 to 529; that is, the churches have increased more than three times as fast as the population during that time. Or, if we confine ourselves strictly to evangelical churches, we find that while the whole membership of churches in this respect was 1 to 14 of the population in 1800, it was 1 to 5 in 1875; that is, among the evangelical churches alone, the number of church-members has increased during the century just about three times as fast as the population.

ONE HUNDRED YEARS AGO there were no missionary society in the United States, unless we may regard the Moravians, who steadily carried on their Indian work amid the distractions of the Revolutionary War, a missionary organization. Eliot, the Mayhews, and Brainerd had ceased from their labors, and the old society of the Propagation of the Gospel in New England seems to have become extinct. In the Centennial year of our republic there is no feature of our national Christian life to which we can point more thankfully than to the organized endeavor to spread the gospel among the heathen. There are now, according to Dr. Grundemann, seven-

teen missionary societies or boards in the United States. These associations carry on their work at 322 main stations, in every division of the globe. The number of missionaries is reported at 460. The communicants connected with the mission churches number 62,575, and the total of Christian adherents is given at 182,600. The mission schools have 43,045 scholars. The annual expenses amount to \$1,780,000. In missionary effort the United States are only exceeded by the one country from which they separated a hundred years ago. Together, Great Britain and the United States of America supply three-fourths of the missionaries and ten elevenths of the missionary revenues raised in Protestant lands.

THE RESULTS OF CHRISTIAN MISSIONS in heathen lands are summed up in one of the journals as follows: There are 31,000 laborers of all kinds; Christian education is given to 600,000 youths of both sexes; 273,000 natives are communicants of Christian bodies; there are 2,500 Christian congregations; and a population numbering in all 1,350,000, has adopted the Christian name. Over 90,000 Fijians gather regularly for worship on the Lord's day, who within a score of years feasted on human flesh. In 1860 Madagascar had only a few hundred scattered and persecuted converts. Now the queen and her prime minister, with more than 200,000 of her subjects, are adherents of Christianity. The largest parish in the world, numbering 4,500 members, is in Hilo, on the island of Hawaii, not fifty years removed from the most debasing savagery. In more than three hundred islands of Polynesia, heathenism has been entirely swept away by the gospel.

"WOULD YOU COME and see my husband and pray with him?" said a woman to us the other day. Inquiries elicited the fact that the man had been sick some six months, with chronic diarrhœa, and that there was not a particle of food in their room. We promised to go, and picked our way through mud and filth down one of the narrow streets, not far from us, and found the house. Up and up we climbed until we reached the top floor, when, in answer to our tap, the door of a room was thrown open and we were face to face with the invalid. Shall we describe the room? If we should perhaps our readers will think we are romancing, but we tell only the simple truth when we say that it was the most cheerless room we have been in for many a day, and we have seen wretched places during our ten years at the Five Points. The room was scarcely six feet long and about five feet wide. It was just long enough to hold an iron bedstead which touched the wall on either end, and wide enough to allow one chair between bed and side wall. The furniture was the bedstead with a filthy mattress and a few rags, called by courtesy quilts, a dilapidated chair, a bench, an old kerosene lamp, and some empty tin fruit-cans which served for crockery, with one or two unimportant articles. It was a chilly day and we looked about for some means of heating the place. There was no room for a stove even if money could have been had for fuel. Fancy two people existing in that room during the biting cold nights of this winter, without a particle of fire, and not room enough for two to lie on the bed comfortably. Our first suggestion, after taking in the situation, was, "The sick man must be gotten out of this room," and then, after that, the woman was directed to come here for food. We asked the woman when she came, what of their history, and learned that she was born in New Jersey, where her father owned considerable property, but having married a man against her people's wishes they had turned against her. The husband was born in New York and was a sailor, but for six months has been on his back sick, and so unable to support himself. We furnished her with food for herself, and asked what she thought her husband would like. She said, "I should not dare to tell you, for I know he could not have oysters." "He shall have them," was our reply, and so she was sent back to her



room well supplied. A note to the Presbyterian Hospital, that admirable institution, of which one of the patients said, "It is a palace," brought a physician promptly, who gave the necessary permit; our wagon with a mattress in it, improvised as an ambulance, was called into service, a complete suit of clean clothes put on the man, and the poor sick one was soon in comfortable quarters. "Now," said we to the woman, "you must get out of that room." We found that they owned in the room one picture, worth, perhaps, two cents, which, with the dirty resemblance of clothing on her person, constituted all of their worldly possessions, so that she had not much to move. We learned from her that she had a brother in respectable business in the city, and his story corroborated hers in essential particulars. The brother is doing a good business, and is fairly well off, but says he has done for his sister till he does not believe it is of any use to do more. We have her now in a family, hoping to see her show herself worthy of further help, and are not without hope that she will yet find a protector in her brother. Such is one phase of our work here.

IN ALL THE GERMAN QUARTERS OF THE CITY are found mission chapels and mission Sabbath-schools, and through all the German neighborhood missionary men and women are daily going their rounds of love and mercy.

One of our German city missionaries, in a recent report, gives the following facts: "A German Roman-catholic, who had attended the preaching service in our chapel several times, came to my house to see me for personal conversation on religious matters. He said that at one time he was reading a Protestant Testament that had been given him, when the priest found it out, and told him that the Protestant Testament was wrong, and advised him to put the book in the fire.

"In order to convince the man that the essential truth was the same in both Testaments, I gave the man the Protestant Testament, and I took the Catholic, and we compared book and chapter and verse, until the man was thoroughly satisfied. He seemed really in earnest in desiring to honor the true way of life.

"A young man who had been reclaimed from ways of sin and folly, and who has, I hope, been truly converted, was taken seriously sick and was carried to Bellevue Hospital. Thence he sent for me, and I went and gave him such sympathy and comfort as I could. He told me of his home in Germany and of his good father, and wished me to write to him. I wrote as requested, and very soon the answer came, thanking me for my kindness to the young man, and sending a remittance to provide for his expenses.

"At a German service in the First ward several German sailors have been interested, and I trust have become new men in Christ Jesus.

"In one of the chapels the German converts have organized a missionary society, designed to carry on the work of evangelization among themselves. So each convert becomes, in fact, a missionary, and repeats the gospel invitation, 'Come.' "

This good German missionary reports for the quarter 28 preaching services, with an aggregate attendance of 2,120 persons, and 26 prayer-meetings, with an aggregate attendance of 1,550 persons.

"HE FIRST FINDETH HIS OWN BROTHER SIMON." Now I am sure that 't is a good plan to go looking after one soul. Every soul in the world belongs to our Lord. He made 'em every one, and he bought 'em every one with his precious blood. They're his every way, and the devil is a thief. I've very often thought what a poor master the devil's servants have got. Why, when he came up to tempt our mother Eve in Paradise, he hadn't got any bit o' a little thing for to bribe her



with, and all he could do was to tempt her to steal her master's apples. He has n't got anything of his own. . . . Andrew did n't say, "I'll try to do all the good I can," and then do nothing because he couldn't find any to do, but he says, "There's Simon, I'll go and catch him." That's the way; pick out one soul, and set your heart 'pon it; begin to pray for that one, and go on tryin' till you've got it, and then try for another. We might do a good deal o' good in the world, if we did n't try to do so much. I've heard felk a singin', and meanin' it too,

"Were the whole realm of nature mine,  
That were a present far too small."

An' because realm o' nature was n't theirs, they did n't give anything at all.

Daniel Quorm.

IN ALL OUR CHAPELS there are Bible-classes and Young People's Associations to give suitable training and direction to young Christians, that they may become intelligent and useful. In a recent report a missionary gives some facts illustrating the practical operation of these useful measures. The two Bible-classes have been well kept up, and much good has been accomplished. In one of them the death of a young girl has had a salutary effect. Before this there seemed to be but little evidence of spiritual life, but now there is a great change for the better. She was a favorite with the class, and while she was sick her companions visited her frequently, and were witnesses of her consecration to Christ, her devoted life, and her happy death. They were brought to consideration, and two of them have been led to seek the Saviour, who, after having given evidence of a change of heart, have been admitted into churches. A young people's prayer-meeting has also been organized, and is a bond of sympathy between the young converts, and a help and stimulus to Christian activity.

The other Bible-class has done much in the way of preparation for the general prayer-meeting held in the evening. A number of young converts attend the meeting regularly, and stir each other up to love and to good works. One of them, a boy about thirteen years of age, took some tracts to distribute in Central Park. As he was reading one of the tracts, a man came up and asked what it was that interested him so much, at the same time taking the tract out of his hand to see for himself. The man then sat down and read it, and inquired of the boy if he had any more to spare. The boy gave him a few, and they separated. A few days afterward they met in the street, when the man stopped and asked the boy if he was the one who had given him the tracts in Central Park. He said he was, and the man then said that the tracts had been the means of doing great good. They had been instrumental in his salvation and in that of others also. He took the boy's address, and sent him a supply of tracts, and said that he would like to attend the young people's meeting, only that he lived out of town.

THE WORK OF BRINGING the German element in our population under the power of American Protestant Christianity is progressing perhaps as rapidly as could be expected under all the circumstances. In churches and missions and schools many earnest men and women are daily laboring to show the German people and their children the truth as it is in Jesus, and with good results.

A laborious German missionary writes with joy and gratitude of the work of the Lord as follows: After one of their meetings seven persons remained for prayer and conversation, all of whom gave good evidence of spiritual interest.

In another meeting a man arose and said that he had lived forty-seven years in the darkness of Romanism, and was not permitted to read the Bible. He found in the chapel just what he needed for his soul, a Saviour from sin; and peace and

comfort had come to his heart since he had believed in the precious blood of Christ. Another man, who had been afflicted in the loss of a wife and a child, and whose heart was softened, was led to pray and seek God, and in the chapel he learned the way to the Cross, and found the sinner's Friend, and was rejoicing in hope.

In one of the chapels, at the last communion season, there were twenty-five Germans received on confession of their faith, most of them of adult years and heads of families.

At one of the prayer-meetings a young man seventeen years of age arose and told of the way in which he had been led. He had lost both of his parents when he was under two years old, and had been thrown about the world and had become hard and indifferent, and felt he had no home nor friends, until he came to the chapel, where he was kindly received, and where he heard the good news of salvation for sinners, and now he has peace and joy in believing in Jesus.

In the statistics of this missionary's report we find that at 35 preaching services there were, in the aggregate, 2,370 persons, and at 58 prayer-meetings an attendance of 2,257.

WHAT IS LEFT. "How much did he leave?" inquired a gentlemen, upon learning of the death of one of our wealthy citizens. "Everything," was the reply; "he didn't take a dollar with him." There is something to think about in this answer.

BENEVOLENCE is a Christian virtue, and hence a Christian's duty. But haphazard, indiscriminate, and indiscriminating giving is not benevolence. When the street-beggar tells his pitiful story, it is harder for a tender-hearted man to say "No," than to give him a dime and so get rid of him. Few have the time, and fewer still the desire, to investigate the story of him who asks for alms, and find out whether he is a real sufferer or an impostor. Now this wholesale, blind almsgiving is a fruitful cause of pauperism and crime. While, therefore, true benevolence is a virtue, this false benevolence is a sin. Its immediate effect is to encourage the least needy and least deserving among the poor to rely for their support upon the alms of others, rather than upon their own exertions. Thus the amount of relief that might otherwise be rendered to the really worthy and needy poor is materially decreased.

But this is not the worst evil growing out of promiscuous almsgiving. It tends to create and foster a class of hereditary and professional beggars. Every country of Europe is cursed with a mendicant caste. In Italy and Spain it is a regular profession, handed down from father to son. There are beggars in Italy whose pedigree is more ancient than that of Victor Emmanuel. Indiscriminate almsgiving is but sowing the seed for a new crop of beggars, and the seed is marvellously fruitful. It is to make shameless and lying beggary easier than honorable and honest labor.

We would not be understood as saying the first word against Christian giving. Let no close-fisted brother hide behind our words, and find in them an excuse for not giving at all. What is censured is not giving too much, but giving in the wrong way. There is no fear, until human nature is radically changed, that men will give too largely. There is fear that they may not give wisely even the little that they bestow. Mere giving is not benevolence. Benevolence consists in giving to the right person and in the right way. Anything else is but the shadow of benevolence. Give, then, as liberally as you will—the more liberally the better—but at all events give wisely.

"ARE YOU THE MAN we've hired to preach for us?" was the blunt question asked of one of the Lord's servants.

"No, sir, I am not."

"I beg pardon, are you not the minister?"

"Yes, sir; but do you really think I have been *hired to preach* to you?"

"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the governor of the state enter upon his duties, expecting to receive his salary; but would you say he is *hired to govern* the state?"

"Not exactly."

"And the reason is precisely this," continued the minister, "the governor is elected to fill a certain office, and when you speak of him, you think more of his *office* than you do of his *salary*. You do not *hire* him to do whatever you wish to set him at, but you elect him to an *office*, fixed beforehand, and expressly defined in the constitution, and then you fix a salary, that he may attend to his duties without embarrassment. The same is true of a clergyman. You do not *hire* him to do a job of preaching. When you elect a man to an office, you expect him to do what the constitution says."

A LITTLE DEAF AND DUMB GIRL was once asked by a lady, who wrote the question on a slate, "What is prayer?" The little girl took the pencil and wrote the reply, "Prayer is the wish of the heart." So it is. Fine words and beautiful verses said to God do not make prayer without the sincere wish of the heart.

ONE EVENING the children in Falk's Reformatory, at Weimar, sat down to supper. When one of the boys had said the pious grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up and said:

"Do tell me why the Lord Jesus never comes. We ask him every day to sit with us, and he never comes."

"Dear child, only believe, and you may be sure he will come, for he does not despise our invitation."

"I shall set him a seat," said the little fellow, and just then there was a knock at the door. A poor frozen apprentice entered, begging for a night's lodging. He was made welcome; the chair stood ready for him; every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all this time:

"Jesus could not come, so he sent this poor man in his place; is that it?"

"Yes, dear child, that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to Him. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

The children sang a hymn of the love of God to their guest before they parted for the night, and neither he nor they were likely to forget the simple Bible comment.

Praying and Working.

IT HAS BEEN SAID that the expenditure of the income of a household is a pretty good index to the character of the family. Extend the rule to the country at large, and note the result. For ministers there is expended annually, \$6,000,000; for dogs, \$10,000,000; tobacco, \$10,000,000; for criminals, \$12,000,000; lawsuits, \$35,000,000; and for liquors, \$1,000,000,000.

A COMMENTARY upon the assertion of Cardinal Manning that the prevalence of vice is in proportion to the prevalence of Protestantism, is furnished by some

facts stated by a correspondent of the "London Times." In Liverpool, according to this correspondent, there is a population of six hundred and ninety thousand. Of these, five hundred and forty thousand are Protestants and one hundred and fifty thousand are Roman-catholics. The Roman-catholic chaplain of the jail reports that during one year, of thirteen thousand prisoners who passed through the jail, nine thousand were Roman-catholics and four thousand Protestants, a proportion of one in *sixteen* of Romanists to one in *one hundred and thirty-five* of Protestants. The same disproportion exists in this country.

**THE CHRISTIAN WORLD.** It is a favorite assertion with many of the enemies of Christianity, that after a sufficient trial it has failed to leave a marked impression upon the world; and many superficial statistics are quoted to give plausibility to that notion. A better knowledge of facts leads to a very different conclusion. The following statistics are presented by Professor A. J. Schem, in a discussion of the diffusion of Christianity :

Total population of the earth .....	1,396,842,000
Under Christian governments .....	685,469,411
Under non-Christian governments .....	711,382,589
Total area of the earth, square miles .....	52,062,470
Area of Christian governments .....	32,419,915
Area of non-Christian lands .....	19,642,555

Two results are here reached, one is that nearly half the population of the world is under Christian governments. The other is that nearly two thirds of the area of the earth is under the domination of Christian governments. His figures also establish the fact, as an additional result, that nearly two thirds of the Christian states—measured by population—are Protestant. Exchange.

IN CHRISTIAN WORK for souls there is the speedy answer to prayer and the quick return to labor which give a chance for enthusiasm, and there is also the long-continued waiting and the persevering toil amid discouragements which make way for the patience of hope. In either case, the harvest is sure; and the faithful Christian, neither too much elated by successes nor too much depressed by apparent defeats, will not be weary in well-doing, knowing full well that in due season he will reap if he *faint not*.

A veteran missionary, in giving some account of recent observations and experiences, says: "About twelve years ago, as nearly as I can remember, I was called to pray with a sick lady. I observed that her 'help' stayed in the room while I read and prayed. As I was leaving, she followed me into the hall and with great earnestness said, 'Oh, tell me which is the true religion!' She seemed eager to know the truth and willing to be taught. I said nothing to her about religion, true or false; I only preached Christ to her. By the time I had got her to studying the Bible and attending church, she changed her place, and I lost sight of her. The other day, in search of a family said to be very worthy and in need, I found the object of my search in this very woman, who recognized me at once and called my name.

"It appeared that the seed-sowing of twelve years ago had not been fruitless. She had been led to receive the truth as it is in Jesus. She had married respectably and now had a little family around her, and all that were old enough attending church and Sabbath-school. Sickness and want of employment had brought them into straitened circumstances, and, without any application on their part, friends who knew of their need had sent me on an errand of charity; and thereby I gained another illustration of the truth, 'Cast thy bread upon the waters for thou shalt find it after many days.'"



IF IT BE TRUE that too many lay down their Christian profession with fatal facility, may it not be because they took it without any duly pungent sense of sin and ill-desert? They had no such conviction as left a permanent impress on their minds of the essential evil and hatefulness of sin. In a natural reaction from that style of teaching that made such and such exercises and so much conviction a *sine qua non* to admission to the church, is there no danger of overlooking that reasoning of righteousness, temperance and judgment to come, in which Paul engaged. We cannot, indeed, too eagerly or too frequently cry, "Come to Jesus." But to make this call intelligent and emphatic, we must needs assign scriptural reasons. We must not scruple to say, "Come! for you have sinned. You are guilty. If you do not, you will die; for the wages of sin is death." This carries the step of "professing religion" out of the region of mere sentiment; it rests it on conviction. We utter an invitation to one who is indeed altogether lovely; but we give it, and without disguise, to all who are altogether unlovely, and whom we are to help to this self-knowledge.

"I really felt," said one of no common acuteness, "that when I joined the church I had done a most gracious thing, and laid the church under great obligations to me, so eagerly had I been entreated to take this step." They who "join" in this temper are likely enough to require "humoring," indulgence, and attentions innumerable. Have they not obliged the minister, elders, and deacons by consenting to "join"? Obligated men by taking deliverance from guilt and hell at the hand of a compassionate Redeemer, who bought the deliverance with his life! Let us not be afraid to put the facts as they are; let us be true to the truth of things. We are not "of the schools" this or that. We are teachers of Bible truth. Let us be pre-Raphaelite, showing men sin, guilt, danger, loss, ruin, as they are. We may draw fewer on this plan than others seem to do, but our net will not so often break. The quantity is less important here than the quality. The stream of Christian profession may seem narrower on this plan, but it will be deeper. Church-members will know where they stand, will have positive convictions, and instead of requiring perpetual incense from the church as from a community they have patronized, they will rather feel like the returned prodigal, "I am no more worthy to be called thy son: make me as one of thy hired servants." And when the ring, and robe, and shoes, and kiss, and feast, are given them, such gifts as no slave could receive and be a slave—they will know that they are not of debt, but of grace.

Dr. John Hall.

IT IS SUPPOSED that there are as many as 8,000 places in this city where intoxicating liquors are sold; that would be one for every one hundred and twenty-five men, women, and children.

Taking all the churches, chapels, and missions together, of all denominations, there are 489 places of religious worship; that would be one church for every two thousand and forty-five men, women, and children.

That is to say: grogshops, 8,000 to 1,000,000, or 1 to 125; churches, 489 to 1,000,000, or 1 to 2,045. The money spent in the 8,000 drinking-places for liquor is variously estimated, but may safely be set down at \$60,000,000 a year. The cost of running the 489 churches and chapels may be estimated at \$5,000,000 a year.

The 8,000 grogshops are generally charged with seventy-five per cent. of the pauperism and crime of the city. Let us see what it costs the community to take charge of the paupers and criminals. The city authorities—the Commissioners of Public Charities and Correction—require \$800,000 annually to maintain what are



called the public institutions—the almshouses, hospitals, and prisons—and three-fourths of this sum is \$600,000. In addition to the public provision for these classes, there is a host of private charitable societies and institutions disbursing annually say \$4,000,000, and three-fourths of this sum is \$3,000,000. And then for the support of the police and the courts of justice there is required every year \$6,000,000, and three-fourths of this sum is \$4,500,000. These three items, \$600,000, \$3,000,000, \$4,500,000, make a total of \$8,100,000, actual annual cash outlay directly chargeable to the liquor traffic. To this huge bill we might add many millions more for the destruction of life and property, and for the loss of time and industry, the legitimate results of this traffic. But some one will ask, “Do we not get something from the Excise Law in license fees?” Yes, truly, the liquor dealers, or such of them as choose, pay license fees, and in that way contribute, perhaps, a total of \$300,000 annually to the city treasury; that is to say, the city receives in license fees the sum of \$300,000 from the liquor dealers, and then turns round and pays over *eight millions* for the support of the paupers and criminals made by them. What a wretched economy is this, to receive but \$300,000, and pay out twice as many millions!

Think of the “irrepressible conflict” going on between the 8,000 grogshops and the 489 churches! At first sight the odds seem greatly against the churches. But it is useful to *weigh* numbers as well as *count* them. There is a moral weight in the 489 churches, if it be put forth, more than a match for the 8,000 grogshops. They that are for the right are more than all they that be against it; and we may see how one shall chase a thousand, and two put ten thousand to flight. If we could but reclaim the \$60,000,000 now worse than wasted in the liquor-shops of New York, how quickly we could pay off the city debt! With such a sum of money we could every year erect sixty churches or sixty hospitals at \$1,000,000 each, or 600 mission chapels or schoolhouses at \$100,000 each. With \$60,000,000 we could give to each of the 200,000 boys and girls of New York a capital of \$300 to start in life with.

But enough of figures; let us gird ourselves anew for the conflict with evil; let every scheme of church work embrace the Temperance cause; let the young people be indoctrinated in Temperance principles; and let us remember that the Gospel is the sovereign remedy for intemperance. While the rumseller has only to open his doors to attract his customers, we have not only to build our churches, but to go out after the people and compel them to come in. Still the work is well worth the doing, for glory and honor and immortality are in it, and after that eternal life.

PLAN FOR CHURCH WORK. The church is divided by specific assignment into committees as follows:

1. *A Committee on District Visitation*, who shall at once divide the portions of the city contiguous to the church into districts of convenient size, to be distinctly defined and numbered. The committee to subdivide itself under the direction of the chairman into twos, and to assign a district to each sub-committee. This committee shall visit every house within the limits of the district at large, shall seek personal religious conversation with the members of homes where desirable, and shall report cases of interest promptly to the chairman, who shall at once refer them to the pastor or to the chairman of some appropriate committee. They shall leave in every house Cards of Invitation to the services of the church.

2. *A Highway and Hedge Committee*, to labor with boys and young men who frequent the street-corners, the railroad dépôts, or our saloons, and to devise means

for securing their attendance upon divine service on the Lord's day, and upon the Bible-school and our evening meetings. The committee to be watchful of opportunities presenting themselves in travel, in business intercourse, or in other casual meetings, for inviting non-churchgoers to the house of God.

3. *A Committee on the Sunday-School*, of which the superintendent of the school shall be chairman; whose duty it shall be to promote in every practicable way the interests of the school; who shall visit absent scholars upon notification that a scholar has been absent two Sundays, and shall seek new scholars for the school.

4. *A Committee on the Social Visitation of Members of the Congregation*, whose duty it shall be to visit persons coming as strangers and attaching themselves to our congregation, to call upon such members of the congregation as seem otherwise neglected, or wherever their visits may for any reason be beneficial.

5. *A Committee on the Sick*, who shall visit any member of the congregation that may be sick, endeavor to provide them with volunteer nurses wherever necessary, and to take cognizance of cases of sickness of persons unattached to any church, where their ministry may be acceptable and promotive of good.

6. *A Committee on Tract Distribution*, who shall district the city after the manner of the district visitors, and distribute tracts throughout their several districts once a month as far as practicable.

7. *A Committee on Strangers*, who shall take their places at the doors at the opening or conclusion of every public service, and welcome strangers, introducing them to members of the congregation, and securing for the pastor's use the addresses of such as propose permanently to attach themselves to the congregation. They shall also, on each Saturday evening, address a Card of Invitation to every hotel visitor spending the Lord's day in our city.

8. *A Committee on Prayer-Meeting Absentees*, who shall seek out absentees from prayer-meetings, and urge upon them the duty of attendance.

9. *A Lecture Committee*, who shall provide for the delivery of courses of free lectures, and make necessary arrangements for their success.

10. *A Committee on the Poor*, who shall seek the relief of any cases of destitution occurring in the districts covered by our work, who shall solicit gifts of clothing for poor children who would otherwise be deprived of the privileges of our Sunday-school, and generally to seek the relief of the burdens of poverty resting upon such as, having no claim upon the funds of the church, are yet in any sense connected with our congregation. The committee to be limited in its expenditures to the funds collected by itself for its own work.

11. *A Committee on Missions*, to present to the "Church at Work" items of interest in connection with the Woman's Missionary Union, or the general work of Home and Foreign Missions. Also to supplement by personal solicitation, when necessary, the public appeals for missionary contributions.

12. *A Committee on Temperance*, to present to the "Church at Work" a monthly report of the general progress of the great reform, and to labor by especial effort to bring the slaves of appetite within reach of the influences of the gospel.

13. *A Committee on Finance*, to collect and disburse the funds used for purchasing tracts and for printing.

ANOTHER PLAN. The congregation numbers upward of one thousand persons. Of these about four hundred and fifty are communicants. The aim of the pastor is to enlist the interest of each in some one or another form of good work. The matron and the child, the toiling artisan and the woman of leisure, have each their opportunity to do some species of labor for the Master. The organizations of the parish, which afford scope for every phase of talent, are as follows:

1. The choir. It is a voluntary organization, numbering about forty members. Its aim is merely to lead the congregation's praises.

2. The Woman's Benevolent Society. Its work is to provide clothing for the needy, wrought by the member's own hands ; to visit the sick, the aged, the bed-ridden, the poor ; to provide for the decent burial of the Christian departed, and to secure, where possible, homes for orphans and employment for girls needing it. It has a membership of about thirty persons.

3. The Free Reading-Room Association. Its object is to maintain a reading-room for men. It is open every evening, and provides daily papers, periodicals of different sorts, and a library of standard books for the readers. It is frequented by workingmen in their everyday costume, who even at the Young Men's Christian Association reading-room do not feel entirely at home. The object of this organization is also to provide entertainments of a literary and musical character monthly for the members of the congregation and their friends. These are of a refining and elevating character, and are very largely attended. The association numbers nearly forty members. It is composed exclusively of men. Its work is helped on also by large numbers of the congregation whose names are not on its rolls.

4. An organization of the *young men* of the parish for mental improvement. They engage in debates, readings, recitations, and the like. The membership during the year has been about forty.

5. An organization of *children* of the Sunday-school, who yearly contribute by entertainments, musical and otherwise, to a furnishing fund of the chapel. Over fifty little ones are numbered in this band.

6. Two missionary associations with regular officers, holding quarterly meetings for the purpose of sustaining the missionary spirit among the people. One has specially in charge the foreign cause, the other the domestic work. Each member contributes monthly to these objects. The number of members of these organizations is respectively nearly one hundred and about seventy.

7. The Sunday-schools are two in number, and their combined ranks embrace nearly six hundred children and upward of sixty officers and teachers.

8. The sewing-school, meeting each Saturday, numbers more than two hundred children and twenty-five teachers.

9. The singing-school meets once a week, and numbers about two hundred and fifty little ones.

10. A daily parochial school, with one regular teacher and voluntary assistants. Number of children, fifty. It is more especially for weak and crippled and nervous and sensitive little ones, both boys and girls.

11. A Bible-reader visits all the tenement-houses in the district, and informs the pastor of all the unbaptized and the needy and the churchless, and reads to the infirm and the very busy—who rarely can come to public prayer—the Word of God.

12. A record-book of the unemployed of the parish is kept, and applications received, and frequently employment secured by the pastor daily, in his office at the chapel.

OFTEN, IN OUR MISSIONARY EXPERIENCE and observations, do we see the children carrying home the instruction of the Sabbath-school, and thereby bringing salvation to their parents. A city missionary gathers three children into a Sabbath-school. The children learn with delight the scriptural lessons and the gospel hymns, and have much to tell of the kind friends they have found ; the mother's

heart is touched with the children's songs, and the missionary carefully follows up the good impressions made, and soon the mother follows the children to the sanctuary, and there her heart is opened to receive the truth as it is in Jesus, and she yields willing obedience to the claims of the gospel, and is admitted to a place among the people of God.

A man well advanced in years came to a city missionary in behalf of two grandchildren who were orphans, and who were exposed to a pernicious influence at home. The missionary well considered the circumstances, and concluded it best to remove the children to the Orphan Asylum, which has been accordingly done, greatly to the satisfaction of the children and the joy of their grandfather. And this reminds us of the last promise of the Old Testament, in Malachi: "And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers."

IN 1875, THERE WERE SIXTY-ONE THOUSAND TWO HUNDRED AND EIGHTY-EIGHT DOLLARS expended for relief of tramps by the superintendents of poor in thirty-five counties in this state, not including the large cities of New York and Brooklyn. Estimating for the remaining counties of the state in the same ratio, we have the enormous sum of nearly two hundred thousand dollars expended annually, to support this class. This does not include the private charities, which may be estimated at a quarter more, making over two hundred and fifty thousand dollars given away to tramps.

The large majority of these men are intemperate, uneducated, and go steadily down from bad to worse.

Nothing can be more appalling than this vast army of moving drunkards, drifting from place to place, a perpetual burden and tax on society, scattering vice and crime everywhere.

The state should organize workhouses, and make this class self-supporting. Through this means many a poor chronic inebriate might be restored to society and usefulness. Asylums could be built at less expense than supporting them in the present way, and as a matter of economy the state would be a large gainer every year. The almshouses are found to be breeding-places, where paupers and drunkards are raised up yearly to infest the land.

Confine them in large, judiciously-managed workhouses or asylums, where labor is a part of the treatment, and we shall check the stream of desolation and ruin which flows through every town and city. Begin with the inebriate; isolate and quarantine him, make him self-supporting, diminish his power of spreading this disorder and bringing ruin on others as a result of his wretchedness, and the wealth of the state is largely increased, the happiness of its citizens enhanced.

This entire question of dealing with pauperism and chronic inebriety, is clearly foreshadowed in the excellent report by Dr. Willbur, on hospitals for sick and insane in Great Britain, published in the ninth annual report of public charities of New York state. He shows that labor is being introduced into all the charities of Great Britain, with profit to both the institution and patient.

If this can be done with all the cumbrous machinery of the old charities abroad, what may we not do here, where we have the facilities for change, and rapid adaptability to circumstances?

IN HIS PLACE in the Senate of the United States, Mr. Morrill, afterward Secretary of the Treasury, said:

"Statistics show, beyond all controversy, if anything has ever been made clear by statistics, that three-fourths of the pauperism is attributable, directly and indi-



rectly, to intoxicating drinks, and three-fourths of the crime to the same cause. Just contemplate that statement, and then see whether the government of a country that raises its revenues by the encouragement of the distillation of such an agency as that has no connection with it. More than all other agencies combined is the terrible effect of alcoholic drinks upon the health and morals and prosperity of this people. It is the gigantic crime of crimes in this age, and particularly in this country."

AMONG THE RECENT DEATHS has been that of a good man known for thirty years as Pastor Hedstrom of the Bethel Ship, or Mission for Scandinavians, at Pier No. 11, N. R. And this revives some recollections of the commencement of the missionary operations among that interesting people, which I will briefly narrate.

Some years prior to 1845, a young sea-captain, Roland Gelston, was converted, and at once commenced a life of Christian activity, as a tract visitor among seamen. In the prosecution of his labors, he visited sailors in the New York Hospital, laid a tract upon the breast of a sleeping Swedish sailor, who, upon awaking read it, and resolved, if spared, to enter upon a new life. This man was Peter Bergner, who came to be connected with the Mariner's church, then in Roosevelt street, under the care of Rev. Henry Chase. Bergner was by trade a ship-carpenter, and, while at his work, would talk to such of his countrymen as he found, and persuade them to come to his house, where he would talk and pray with them. Meantime a ship, the Henry Leeds, had been purchased, dismantled, and fitted up as a church by the Wesleyan Methodists. These people attempted the maintenance of a mission to seamen, longshoremen, and others, and Bergner obtained permission to hold meetings also for his countrymen.

Bergner, working in the First ward, soon came under the notice of the city missionary of the ward, who at once brought the man and his work to the attention of his associates in the City Mission, and great interest was awakened in behalf of the Scandinavian population. Statistics were gathered, and a statement was prepared and laid before the Missionary Society of the Methodist Episcopal church. At the same time the Bethel ship had been given up by the Wesleyan Methodists, and was for sale, and Mr. Hedstrom was within reach, so the Missionary Society made an appropriation, and the Methodist church authorities appointed Mr. Hedstrom as missionary to the Scandinavians, and he commenced his work in 1845, and with him Peter Bergner, as a true yokefellow, labored most faithfully for twenty years, or until his death, in 1866, being sustained in his work by the City Mission.

From this first evangelical missionary effort among the Scandinavians in this country, has come the following statistical results, gathered from the last annual Report of the Missionary Society of the Methodist Episcopal church. It appears that in Denmark, Sweden, and Norway together, there are 81 ministers, 87 churches and preaching places, and 8,409 communicants. And in the Scandinavian missions in this country there are 70 ministers, 70 churches, and 5,190 communicants. And beside this, other Protestant denominations have been equally active in instituting missions among the people, and show gratifying returns for their work. So a little seed has become a tree, according to the Word of the Lord.

WHAT, THEN, DOES IT MEAN TO PUT ON CHRIST? It does not mean, of course, that you are only to make an experiment of putting on the garb of a new life, and see how you will like it. No man puts on Christ for anything short of eternity. The act must be a finality, even at the beginning. He must be accepted as the alpha and omega. Whoever contemplates even the possibility of being without Him, or of ever being without him again, does not put him on. Neither do you



put him on when you undertake to copy some one or more of the virtues or characters in him—the gentleness, for example, the love, the dignity—without being willing to accept the sacrifice in him, to bear the world's contempt with him, to be singular, to be hated, to go through your Gethsemane, and groan with him under the burdens of love. There can be no choosing out here of shreds and patches from his divine beauty, but you must take the whole suit, else you cannot put him on. The garment is seamless, and cannot be divided.

Dr. Bushnell.

A GENTLEMAN visited an unhappy man in jail, awaiting his trial. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my street education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer: O sir, it is in the street the devil lurks to work the ruin of the young."

TEN YEARS AGO a faithful and laborious city missionary, now entered into his rest, was stationed near the Five Points. Often his heart was stirred within him, as he saw crowds of unfortunate and friendless men drifting past him; and wishing to do them good, he drew them into his mission-room; and when they were hungry, he fed them from his own table; and at night, instead of sending them to the police station for lodging, gave them a blanket and a place on the benches in the mission-room. This practical philanthropy becoming known, two of our down town merchants craved the privilege of furnishing the means to carry on the good work, and have ever since contributed to it liberally. In process of time it became expedient to change the location of the mission station, and one of the leading Nassau street bankers having on his hands a house in Water street, which he had purchased to redeem from the rum trade and the business of prostitution, offered the same to the City Mission for their benevolent purposes. Through the aid of members of the Executive Committee and their friends, the premises were cleaned and furnished, and opened for a free reading-room for workingmen, and for religious meetings. So much encouragement attended this effort, that it was resolved to rebuild; and last fall a plain, substantial brick building was erected on the same ground, 316 Water street, and the place is now known as the "McAulcy Water-street Mission," and meetings are held every evening of the week, and twice on the Sabbath, and all are well attended.

Since the humble effort first commenced ten years ago at the Five Points, the work of reclaiming the wandering and saving the abandoned, has been steadily gaining in public favor and confidence. The new and attractive rooms opened at 316 Water street, are witness to the faith of Christian men, that the Gospel can lift up even from the dens and slums of the Fourth ward. And five years ago a similar enterprise was started in the Bowery, near Grand street, reaching perhaps a little better class of men, younger in years generally, and not so far gone in sin; and 3,000 men each year are reached and benefited in one way and another through this chapel and its useful adjuncts.

In all our City Mission chapels, Gospel temperance meetings are regularly carried on, and those who sign the pledge are visited and encouraged, and kindly looked after; and numbers of men give credible evidence of a radical change in heart and life, and are supporting themselves respectably. Any one can see the money value of these missionary operations that take men who are a burden and expense to society, and transform them into useful self-supporting citizens and tax-payers. The public are earnestly invited to visit the City Mission chapels,

and see the work that is going on, and judge for themselves of its practical value and efficiency.

#### THE LAW REVOKING LICENSES.

Sec. 8, chap. 175, Law of 1870, compels every excise board in this state, to revoke the license of any liquor-dealer who may be convicted in any court of law for a violation of the statute.

Sec. 27, chap. 628, Law of 1857, says : "The person whose license shall be revoked shall be incapable of receiving any such license to sell strong or spirituous liquors or wines for the space of three years from the time of such revocation."

This law is entire prohibition for three years; hundreds, yea thousands, can be placed in this position if the Christian people in our churches will only take hold of the work. Our laws in the Empire State are grand, good. Let us keep enforcing them until we get entire prohibition, which must and will come in time.

#### THE LAW MAKES OWNERS OF PROPERTY JOINTLY RESPONSIBLE.

"Every husband, wife, child, parent, guardian, employer, or other person, who shall be injured in person or property, or means of support, by any intoxication, habitual or otherwise, of any person, shall have a right of action in his or her name against any person or persons who shall, by selling or giving away intoxicating liquors, cause the intoxication, in whole or in part, of such person or persons, and any person or persons owning or renting, or permitting the occupation of, any building or premises, and having knowledge that intoxicating liquors are to be sold therein, shall be liable severally or jointly with the person or persons selling or giving intoxicating liquors aforesaid for all damages sustained, and for exemplary damages; and all damages recovered by a minor under this act shall be paid either to such minor or to his or her parent, guardian or next of kin, or next friend, as the Court may or shall direct; and the unlawful sale or giving away of intoxicating liquors shall work a forfeiture of all rights of the lessee or tenant under any lease or contract of rent upon the premises."

Laws of the State of New York, chapter 646, passed May 29, 1873; declared constitutional by Court of Appeals.

IF, AS IS ESTIMATED, 250,000 or one-fourth of the population of the city is German, and one-third of that number, is at least nominally Protestant, any one can see that here is a large field for Christian effort. And there is opportunity for the employment of the wisest means, in bringing this large and influential element of our community under the power of our simple Protestant truths and institutions. Some say in reference to Christian work among the Germans, let them become Americans at once, and then come into our American churches, and these refuse to give them preaching in their own language. Others, not less intent on securing the allegiance of the Germans to our American ideas and methods, still feel it necessary to give them the gospel, and the ordinances of the church, in the language in which they were born. These would make the Germans first, Protestant evangelical Christians, and then trust to the moulding influences and teachings of the gospel to produce American Christian citizens.

In the plans of the New York City Mission and Tract Society, there is room for diversity of operations, and the several agencies employed are wisely adapted to secure the end in view. The strangers that come to us from everywhere are first presented with a tract or a copy of the Scriptures in their mother-tongue, and then are directed to some one who is able to speak to them in their own language.

In our chapels, the gospel is preached both in English and German, and the Christian ordinances are administered in both languages.

One of our German pastors, in a report just at hand, speaks with great thankfulness of the continued presence of the Holy Spirit in his congregation, and narrates the following incidents :

"In a former report I spoke of a married woman, educated a Roman-catholic, who had been brought under the power of the gospel, and who had become a new creature in Jesus Christ, and now I have the satisfaction of saying that the believing wife has led the unbelieving husband to the Saviour, and now both are walking in the commandments and ordinances of the gospel.

"A married man who united with us six months ago, has maintained a good confession and stands by the family altar and the church, and the Sabbath, and all our precious institutions. A man and his wife who were attending our services some time ago, and as we trust were hopefully converted, moved into the country, and there as we learned immediately sought out the nearest church, and attached themselves to the people of God. But business being unfavorable they came back to New York again, and soon appeared with grateful joy among our people to tell what God had done for them." This good German missionary has gathered a church of 300 members, and a Sabbath-school of 300 children. The aggregate attendance for the last quarter was 6,129.

THE MOST CAREFUL German statisticians compute the present population of the world at 1,423,917,000. Of this number Asia has four-sevenths or 825,548,000 ; Europe one-fifth or 309,178,000 ; Africa about one-seventh or 199,921,000 ; America less than one-sixteenth or 85,519,000, while Australia and Polynesia have only 4,748,000. There are 215 cities with over 100,000, 29 with over 500,000, and 9 with over 1,000,000 of people in each of them. It is believed that the average longevity of man has increased within the past one hundred years. The great majority of the race is still pagan and Mohammedan.

A "HOUSE-GOING" pastor makes a "church-going" people. It is by personal intercourse, and practical Christian sympathy with the people in their homes, that the Christian worker wins his way and draws men to the house of God. This method of working is effective with Jew and Gentile, with all classes and conditions. Prejudice is dissipated, opposition disarmed, and access is gained to the most unpromising persons in the most unlikely places. Last Christmas eve a missionary was invited to see a Christmas-tree set in a Jewish family, and this remarkable scene called to mind the time when the Jews regarded Christmas as a season of sorrow and mourning. They mourned that he was born whom they believed to be the originator of all their woes, the author of all the bitter persecutions which their people had to suffer for nearly 1800 years.

When you ask, "Why are you so merry, my friends, since you do not believe in the Messiahship of Jesus of Nazareth?" most of them would answer, "Our Christian neighbors and their children have a merry time, why should not we?" The more intelligent, however, would reply, "We have good reason to rejoice in the birth of Jesus ; he certainly was a great Rabbi, the best and holiest of men. He opened the way to the benighted heathen to come to the knowledge of God. We are proud of him, since he was of our nation ; and he said the truth when he uttered these words : 'Salvation is of the Jews.'"

Whatever reason may be assigned for the keeping of Christmas eve, the truth most likely is, that by the persistent efforts of Christian missionaries, and the practical kindness they have received from Christian neighbors, and by the reading

of the New Testament, the Jewish people are more favorably disposed toward the truth as it is in Jesus; and no doubt not a few are in their minds thoroughly persuaded of the truth of Christianity, though only one here and there is known to have taken an open stand for Christ.

Since our last report we have had the privilege of knowing that eight children of Jacob have been hopefully converted, seven of whom have already been admitted into evangelical churches. Three of these converted are from one family, consisting of father, wife, and daughter. I found them perhaps two years ago; they were ready to converse upon religious matters. I gave them a New Testament and some other good reading, and advised them to attend the preaching of the gospel. This they did, and became interested, and followed it up until they were convinced that there is none other name given among men whereby they could be saved but the name of Jesus. And now they have made a public profession of their faith, and been admitted into the church.

A MISSIONARY ON HIS DAILY rounds came to a family apparently in a state of utter destitution. The father, a mechanic, out of work for months; the mother disconsolate; the children half starved. Everything had gone to the pawnshop. And yet something in the appearance of the family encouraged the missionary to make an effort to lift them out of their depression. Friends were called in, needful supplies were speedily obtained, and the parents were persuaded to attend the sanctuary, and the children were led to the Sabbath-school. The man had not attended church for many years, but it was not long before the truth began to stir his heart and conscience, and he and his wife became regular attendants. The good impressions made upon them were faithfully followed up by personal effort, and now both profess conversion, and will soon be received into the church.

Thus every day of the year is the Gospel being carried to those who never would come to the churches until first led there by Christian love.

— ADVERSITY, THOUGH A PUNISHMENT, is not necessarily reformatory. We may go from bad to worse in secular misery. Indeed, our wisest financiers and statesmen do not see how we can help going deeper and deeper. Having dug out the old safe-beaten ways of doing things, we have struck upon quicksand and find nothing solid. Our trouble is not lack of hard money; it is the lack of the hard-pan of conscientiousness—it is the substitution of mere policy, and whatever by bribery or mistake may be legalized, or by allowance become customary, for those ideas of honesty which are as old and widespread as the world. We want our words, our labels, and our actions to have about them the ring of the real gold, and not to be a mere depreciated currency, even though everybody does understand it, and only the fool is deceived.

Mr. Charles F. Adams is credited with saying that "the thing necessary for a revival of business in this country is a revival of religion." There is a statesmanship in the remark, whoever made it. We can have no prosperous sailing until the needle of the popular conscience is magnetized with a divinely-given sense of right and wrong; and this we will get only when, as a people, we have come through repentance and earnest desire to God for it. When the community strikes that attitude, then God will fulfil his promise: "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Isa. 1: 25-27.

J. M. Ludlow, D. D.



THE CITY MISSIONARIES are daily going their rounds of love and mercy, and carrying the good news of salvation to the friendless and lonely.

One of the faithful laborers, in a recent report, says : " About three years ago I became acquainted with a family who had but recently come into the city. I sought to do them good, brought the children into the Sabbath-school, and tried to persuade the parents to attend the sanctuary. It appeared that the father was a professing Christian, but was living in a backslidden state. His health was not good, and after a while he had to give up business, and was confined to the house. My visits, which were oft repeated, began to be looked for with pleasure, and, I trust the joys of salvation were fully restored to the man, and in a little time he died, trusting in the Saviour.

The mother was soon after taken sick with consumption, and became reduced in circumstances, and was obliged to break up housekeeping. She could, with the two younger children, return to her relatives in the country, but what could be done with the three children remaining? In this strait, the missionary came forward, and on his own responsibility, secured a place for them in the Half-Orphan Asylum, where they feel quite at home, and promise well for the future."

The neighborhood prayer-meeting draws the poor together in their working clothes, and often prepares the way for their appearance in the sanctuary.

A missionary says that in one district during the last quarter thirty prayer-meetings were held, with an attendance in the aggregate of 507 persons. In this meeting he was assisted by some students from the seminary. In the homes and the hospitals the missionaries also hold a service of song, and give words of cheer and comfort to the depressed and weary.

In all there are 35 city missionaries employed by the New York City Mission and Tract Society, who make 6,000 visits every month, and are constantly seeking in every practicable way to diffuse the blessings of Christianity in the homes of the people, and in the criminal and humane institutions of the city, among all classes and conditions of men, women, and children.

PUSH "COFFEE-ROOMS," "HOLLY-TREE SALOONS," "COCOA-ROOMS," as an antidote to the rum-shops in towns and cities. When you tell laboring men not to drink liquor, give them something else to drink as agreeable, and at a less price.

RICHARD CECIL ONCE SAID, "The people look at a minister out of the pulpit to see if he means what he says when he is in it." In other words, he must live religion, as well as practise it, if he would give to his preaching any value or effect.

#### QUESTIONS FOR EVERY CHURCH-MEMBER.

1. WHAT IS THE STATE OF the Sabbath congregation, the prayer-meeting, the Sabbath-school, the deacons' work, the trustees' work, and the building committee's work?

2. Any one serious and needing direction?

3. Any sick, poor, or in trouble?

4. State of benevolent causes?

5. Our relation to other denominations?

6. Family visitation?

7. Congregational singing?

Occupy the nearest vacant seat to the leader of the meeting.

Join *heartily* in the singing.

Speak or pray *briefly*, and to the point.



## QUESTIONS FOR EVERY CHURCH-MEMBER.

1. Do I know personally every member of this congregation ?
2. Do I recognize every member when we meet ?
3. When I know that any member is sick or in affliction, do I take care in some way to express my sympathy ?
4. Whom am I now seeking to lead to Jesus ?
5. Do I know any one serious, and needing direction ?
6. Do I pray God to bless my pastor's labors ?
7. To what benevolent causes do I contribute annually ?
8. Are my church dues paid promptly ?
9. What am I doing to increase the efficiency and interest of the Sabbath-school, the Sabbath congregation, the prayer-meeting, and, in general, the cause of Jesus Christ in this community ?

LET US CALL IN AT — street ; and it is down some steps into a sunken yard that we go, and down a sort of garden to a house that sits very flat, as if born without legs, and where a warm damp arises in summer, and where the snow is much higher than the doorstep in winter. Here we find Brother —, whose landlord has an upper floor to let, only a tenant poor enough to live in it, and yet able to pay two or three dollars a month, is not found yet. The slight man who meets us at the door, with hands to mouth and breast, if it is in winter, is evidently dying of consumption, if cold or want do n't do it first. He has not always led a sober life, but has for more than a year, and he has no children. His wife has the rheumatism, and could n't use a sewing-machine if she had one, and sells patchwork quilts when she can buy the scraps of gay calico to sew upon. The man has had a good day of it : for there is a full bushel of coal laid in for winter. He had tomatoes last summer, when that garden was green. Some one has sent in a square of soap, a fourth of a pound of black tea, two quarts of potatoes, a half loaf of bread, two pounds of meat, a pound of yellow sugar, and a little salt. This gay provision has to last a week, and may be forgotten next week ; but he has sung and coughed through a hymn of thanksgiving over it. He has had quite a number of tracts given, and callers who prayed with him, and one was the missionary, who father envied him the provisions, not having so much at his own house. Brother — has a grand old Bible, and a grand hope of heaven ; and we go away, ashamed that, with more comfort, we have less faith and hope.

We have stayed too long ; there are forty-six to visit this day, not all of whom can get on this paper. As we are very cold, let us skip to July, and then see how hot it can be in the first rear house from Third avenue, — street, north side and east. There is a house on the street, bare-floored and not clean, but too aristocratic for the ones we want. We pass a narrow way to the right, and find the closets of both the buildings in the hot interval, and the second brick house, with all the children of the basement, the top floor, and the drawingroom floor, overflowing the basement flags and the doorsteps.

On the main floor is a woman washing, and the soapy steam don't help the day when the mercury stands 102 degrees in the shade. A fat baby is trying to tip over by pushing its feet against the table from its high chair, and a sister is crazy between baby and mother, and some dull play going on in the yard or wall between the houses. We have overlooked the thin man, who sits in a rocker by the window, and whose face is drawn by constant pain.

The cough and its sign, the brick red spot on each cheek, the emaciation, all tell of consumption. The drawn face alone tells of that horrible sore on his side

that runs always; and a slip in the chair, and scream as the tip wrenches him, and the wince, as from a blow, when the children laugh or scream on the steps, tell of nerves always racked and a body that seldom forgets itself to sleep. But his Bible opens to words of cheer, and he has been promised a crutch that he will try to use, and hopes to get to a less noisy place soon (in fact is gone as we write) and his face lights above the pain as he talks of heaven and his hopes to be well when he gets there. Up stairs they are only in great need of work and food.

In the basement are two families, and little Emma ——, who pilots, is the child of that dark-eyed, girlish-looking mother who sits in the easy chair, and is yet pale from that last fit of bleeding from the lungs. Her husband is a railroad man, out of work for months, and has just got a job of going with a Knickerbocker ice-wagon, when it gets odd jobs. He has also, this second morning, just cut his right arm open with an ice-hook, and can't even make the chance fifty cents for weeks. The mother of the sick girl has a husband also out of work, and tries to tell us how the man up next floor screams at the children when in pain, and is not therefore a Christian, nor in need, and how he accuses them of listening on the stairs when they have to sit there from the heat, and how a part of two dollars once given him went for ice-cream when the heat was dreadful. There is so little for the poor that she thinks to help her sick child by showing that a sick man is not deserving.

Forgive her, for children cry for hunger to her. And now we take the pretty little girl with us to get a bottle of the cod-liver oil that alone gives rest to the bleeding lungs, and go to the Harlem Dispensary. Here is a kind man; a list of doctors of the poor, to be had night or day, on call; the great jars of simple drugs that the poor can use, in sudden croup, diphtheria, bowel diseases, and a readiness for childbirth. Just go in and look, as our artist gives an inside picture, and ask all the questions you like, if you intend to leave some money. Let us follow one messenger and the doctor to basement or cellar. She is out of it now, for rent overdue; but we find her on that July day. The sewer is stopped with garbage, and no strainer on, and the water is two inches deep on the back floor, and gaining on the front. "It smells to heaven," or at least to our nostrils. Landlord, only afraid of police, scolds at her, but sends a man to prove that the street sewer and the house one do n't join, and to poke at the dirt under the bricks, until the water soaks away. Baby is dying, and no medicine and no food. A grocery ticket professing to be worth two dollars, is had from the missionary, who had it from the "Society for Improving the Condition of the Poor," and that wonderful Dispensary yields the two simple things called for—a teaspoonful of oil and two drops of turpentine—and baby is better, and rosy before the week is out. The mother is hopeful because she is to get twenty cents a garment for some embroidered underwear for a lady, worth two or three dollars if bought, and she still keeps the Howe Machine bought by a dead husband. She is to see us, crying, next morning before breakfast, for the garments were done, and the lady was kin to the landlord, and took the work on the rent, and the cellar was wanted in which to bottle beer, and she was to move and pay a week in advance, without a penny.

The Dispensary has sent another doctor to —— street, where a fine house used to set a little back, and is now partitioned as small as can be for four families to the floor, that used to be only fair bed-room space for one family. Marble mantels yet linger where rough boards and rusty sinks are crowded in to make them rentable, and on hard-finish walls are now whitewash and cheap prints. A fine man was this, when he set the best "copy-stuff" this writer could get, but "galley-proof" will not be taken to-day, for no medicine within or out will move that pain in the breast, and Bright's Disease has its fatal hold. He is grandly

patient, and learns his first hope of life beyond the grave like a child, and only begs for something a little cold and a little sour, for the fever is hot upon him.

THE BRAVE AND NOBLE-SOULED LIVINGSTONE, whose remains now rest in Westminster Abbey, on his last departure from his native shores, dropped this remark: "If I were not a missionary to Africa I would be a missionary to the poor of London." This seed-utterance fell into the heart of a Christian woman, and, germinating, inspired the effort we are about to chronicle. In the year 1857, on a mid-summer afternoon, this lady, who had been engaged in the circulation of the Word of God in country districts, and who had recently become a citizen of London, was in company with a retired physician, and old-time village neighbor, Dr. Hunter, since gone to his reward. They walked together through the streets of St. Giles, the "Five Points" of the great city, made familiar to him through his professional labors of years gone by. It was an exploration of the condition of the London poor. The question was asked, how far these people, in their countless courts and alleys, would be found to be supplied with the Bible. The inquiry grew into a determination to ascertain the fact. The city mission had previously been established and was doing a good work through men missionaries. Inquiry was made of the missionary of this district if he knew of a poor pious woman who would venture with a bag of Bibles into every room of the abandoned and sinful throughout this quarter. The woman was found. Marian was of the same humble life, and acquainted with all the ways of St. Giles. She brought to the poor and degraded of her own sex God's message, not to give, for it would have gone to the pawnbroker's, but to purchase, in instalments.

A secondary purpose was to improve the temporal condition of the poor, to instil habits of cleanliness—in a word, to build up Christian homes. Sympathy, love, was manifested; and hearts of drunken, dissolute, filthy women were reached at the very outset. The visitor was often invited to come in and read the message. Then a few would gather together in a tea-meeting. Five pounds were put into the treasury, a gift of the British and Foreign Bible Society. Thus began the "Bible Women's Work" in London. The mission was to the "sunken sixth;" those who never presented themselves at the church, and who were without, beneath, all good influences, unreached by the man-missionary. Only one in fifty of the working classes of the vast metropolis was found to be a church-goer. As a result of the first month's labor, seventy subscribers for the Bible were on the list. From this humble beginning, with one Bible Woman and five pounds in hand, the work has multiplied until to-day there are upwards of two hundred Bible women, seventy nurses, and about two hundred lady superintendents, without salary—an aggregate of five hundred warm, loving hearts engaged in this Christian enterprise.

Mrs. Ranyard, the founder, still lives, giving direction and inspiration to the whole work. It is, indeed, a most wonderful growth, and presents a subject well worthy of study and devout thanksgiving to God. It should move Christian women everywhere to arise, and, in faith and love, put forth effort in the common cause. No public meetings are held; there is no elaborate machinery. It is un-denominational, a centre where all may meet who love the Master, and whose hearts beat in sympathy with those whom he loved even unto death.

The Bible Woman must be of humble life, an earnest Christian, familiar with the Scriptures, able to pray with and to instruct those who desire religious help. She engages to devote five hours daily to the work, excepting Saturday, and receives as compensation therefore two shillings, or fifty cents a day. Instruction is also to be given in needlework, in cooking, and in the ways and habits of cleanli-

ness. Clothing and bedding are furnished at reduced price to those whose circumstances so require. Each Bible Woman has a lady superintendent, to whom weekly reports are made, and from whom the salary is received. The latter holds Mothers' Meetings and takes the district supervision. The lady superintendents make regular reports to the chief superintendent. The organization is thus very simple in its working, and very efficient. The "British and Foreign Bible Society" have recognized it, and make a free grant of all the Bibles the Bible Women can sell, the profits to go to the mission. Gideon Draper, in Ladies' Repository.

THERE ARE 140,000 SALOONS in the country, against 128,000 schools and only 54,000 churches. Manufacturers and sellers of strong drink, 560,000—twelve times the number of clergymen, four times the teachers, nearly double all the lawyers, physicians, ministers, and teachers combined. In these saloons there are 5,600,000 daily customers, one in seven of our whole population. Of these, 100,000 are annually imprisoned for crime, at an expense of \$90,000,000, and 150,000 go down to the drunkard's grave, leaving 200,000 beggared orphans.

Grasp these figures. An army of topers five abreast, one hundred miles in length. A file of men seventy-five miles long, marching steadily down to the grave; three every minute throughout the year.

"IF TWO OF YOU SHALL AGREE," etc. As far back as 1860, I made the acquaintance of a young couple, having two children, of six and eight years of age, respectively. The parents appeared to be sincere followers of Jesus, and sought to train up their children for God. The little ones had just commenced attending day-school and Sabbath-school. In the course of time the family removed to another city, and still through regular correspondence, and occasional interchange of visits, I kept a watch over them. As the children grew in years, and advanced in their studies, they appeared very well in every respect, except that they showed no interest in the one thing needful. I agreed with the parents that on certain days and hours we would specially remember these children in prayer. Time passed along, and no hopeful signs were discovered, and still we continued in prayer. At length, a few weeks ago, the father came and brought the good news that both son and daughter had taken a stand on the Lord's side, and had made public profession of their faith in Christ.

"WITH GOD ALL THINGS ARE POSSIBLE." One who once professed faith in Christ, and afterwards turned his back upon his Saviour, and who for twenty-five years has been living in sin and unbelief, has at length been reclaimed from his wanderings. This man I had often followed with my earnest prayers and efforts, and all apparently without avail, until recently I met him looking sad and discouraged, and on his invitation I went to see him, when he freely unburdened himself, and I found that it was the Holy Spirit stirring the man's conscience that made him unhappy. He freely confessed his guilt, but saw no hope for such a great sinner. At length, after repeated interviews, the light broke in upon his mind, and he is now rejoicing in renewed fellowship, and communion with Christ and his followers.

"SICK AND YE VISITED ME." Among the sick at the hospital, several careless ones have become inquirers, and some who have been skeptical are now ready to examine the Scriptures with a view of finding Him who alone can comfort and heal them. Some who have been brought from darkness to light, and others, who, although professing to love Christ, had never been active in doing good, have left the hospital, restored and happy, and have returned home to tell what good things God has done for them, and determined to do something for their Saviour.



"A LITTLE CHILD SHALL LEAD THEM." A thoughtless worldly mother was persuaded to let her little child accompany the tract-visitor to the Sabbath-school, and this gave the visitor a hold upon the mother which was not relinquished until the mother was persuaded to follow her child, and together they have found the Saviour of sinners.

A YOUNG MOTHER, with two children, reflecting seriously upon her spiritual condition, felt that a mother ought to be a Christian in order to bring up her children in the fear of God, and how could she do this, unless she knew the way of life herself? Having come to this conclusion, she was ready to listen to the instruction of the missionary, and to seek an interest in the great redemption. Now she is able to lead her children to that Cross on which she leans for her own salvation.

TRACTS IN THE CARS. A tract-visitor who had given a tract quietly to a fellow-passenger, received this testimony: "That tract has just met my case. I am the man the tract deals with. I have been indulging in a false hope. I have been self-righteous, but from this time I humble myself at the foot of the Cross. My hope alone is in the atoning sacrifice of the Lamb of God."

I BELIEVE IN A LAW OF PROGRESS for the race, as I believe in a law of crystallization. There is a law of crystallization that will bring particles of matter that have affinity for each other, and are suspended in a fluid, into regular and beautiful forms, but only on the condition that the fluid shall remain quiet. And so I believe that there is a law of progress for the race that will ultimately bring society into permanent and beautiful forms, but only on the condition that the community shall be intelligently prepared by the influence of the religion of Christ. Without that, there can be neither the affinity nor the quiet that will be needed.

Progress is movement, but all movement is no more progress than all change is improvement. To be progress, the movement must be toward some good end. What that end is, the Scriptures emphatically inform us. It is social perfection through the moral perfection of the individual. This commends itself to reason because it makes progress result from the cultivation and predominance in man of that which is highest. This is essential. There is no true philosophy of life without this. This will bring us to the perfection of man after the type of manhood presented by Jesus Christ, and will fit us to join the innumerable company that will in the end, under other conditions than those of earth and of time, constitute the redeemed kingdom of God. This is the Scriptural view. According to this, this life is not for itself, but for that which lies beyond.

Rev. Mark Hopkins, D. D.

A LITTLE BOY, belonging to a Sabbath-school in London, had to go through a long court on his way to the school. He there observed a shop always open for the sale of goods. Having been taught the duty of sanctifying the Lord's Day, he was grieved at its profanation, and for some time seriously considered whether it was possible for him to do anything to prevent it. At length he determined on leaving a tract, "On the Lord's Day," as he passed by. On the next Sabbath, coming the same way, he observed that the shop was shut up. He stopped, and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door, when a woman within, thinking it was a customer, answered aloud, "You cannot have anything; we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard, when the woman, recollecting the voice, opened the door and said, "Come in, my dear little fellow; it was you who left the tract here last Sabbath against Sabbath-



breaking, and it frightened me so that I durst not keep my shop open any longer ; and I am determined never to keep it open again on a Sabbath while I live."

MACAULAY, the great historian and statesman, made a speech in 1853 in the British Parliament, from which we extract his remarks on the usefulness of the Sabbath. He says:

"We are not poorer, but richer, because we have, through many ages, rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporal vigor."

THE 800,000 INHABITANTS of Philadelphia occupy 143,000 dwellings, spread over 130 square miles of ground. The 1,000,000 of New York live in 70,000 houses, crowded into one-fourth the space.

IT IS A CHARACTERISTIC—a very fine and redeeming characteristic—of this age, that all who dare to call themselves Christians are thoroughly in earnest ; thoroughly and more wisely and more systematically and less despairingly in earnest than of old, in the work of social amelioration ; but yet, mainly because there is here, there is at our doors, there is in the very midst of us, an evil colossal and horrible, an evil with which, to its utter shame, the state has not yet dared to grapple—the evil, I mean, of universal drinking and universal drunkenness—not only has much of all this vast charitable effort has been wholly insignificant for good, but some of it has been absolutely powerful for harm, increasing the evils which it wished to alleviate, and perpetuating the miseries which it desired to relieve. And in the hearing of some of you in whose hands shall be the future of England, who will live to fill her pulpits, to write her literature, to make her laws, and who will, I hope, be eager in helping to tear away this poisoned robe which has been maddening the blood of her country—I say, with all the emphasis of a conviction not hastily or rashly formed, that not only are our best agencies of mercy neutralized by this one vice of intemperance, but that all these agencies, concentrated into their most effective vigor, would do less, infinitely less, good than could be done by the expulsion of this one preventable cause of vice and misery. Called by the providence of God from the brightness of a life spent at one of our great public schools to face the repellent squalor of London pauperism, *that* has been brought home to me by vivid personal experience. But I do not ask you—you, in your learned culture and cloistered calm—I, who am but a London clergyman, with no leisure whatever to be a student, do not ask you for one moment to accept on my poor authority a *dictum*, for which, if time permitted, I could simply overwhelm you with irresistible evidence—evidence which, in spite of disdain and in spite of struggle, should arrest your attention, and fetter and rivet to the rock of conviction even him among you to whom this topic is most distasteful. "Every day's experience tends more and more to confirm me in the opinion that the Temperance cause lies at the foundation of all social and political reform." Those are not mine, but the weighty words of the calm, wise statesman, Richard Cobden. "Every benevolent institution utters the same complaint. A monster obstacle is in our way. Strong drink—by whatever name the demon is styled, in whatsoever way it presents itself—this, this prevents our success. Remove this

one obstacle, and our cause will be onwards, and our labors will be blessed." Those words are not mine; they are the massive eloquence of Mr. John Bright. "We are convinced that, if a statesman who desired to do the utmost for his country were thoughtfully to inquire which of the topics of the day deserves the most intense force of his attention, the true reply—the reply which would be exacted by due deliberation—would be that he should study the means by which this worst of plagues should be stayed." Those are the words of the late thoughtful and lamented Charles Buxton. "Profligacy, vice, and immorality are not thundering at our gates like a besieging army, but they are undermining the very ground on which we stand." Those words, so deep in their pathos, are yet the utterance of the genial and beloved Lord Palmerston. "Let us crush these artists in human slaughter, who have reconciled their country to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted." In such stern words spoke, more than one hundred years ago, the worldly and polished Chesterfield. Are not such statements from such men—undeniable, uncontradicted, nay, even unchallenged as they are—at least enough to waken the deep slumber of a decided opinion, even if they be not enough to break down the clenched antagonism of an invincible prejudice, or to dispel the stupid selfishness of an incurable frivolity? They are not the words of men at whom you can sneer as crochety politicians or temperance fanatics, or whom the very best of you all in his own estimation can set aside with a disparagement or demolish with a jibe. The very cleverest of youthful graduates, or even of undergraduates, cannot quite stab these men with an epigram, or refute them—as fops refuted Berkeley—with a grin. To sneer at these would be to condemn yourselves as incapable; these not to know would argue yourselves unknown. And yet these are but a few of many such warnings uttered by some of the best, greatest, wisest in the land; and you ought not, you must not, you surely dare not, to ignore them.

Rev. F. W. Farrar, D. D.

JUDGE CARPENTER, of the Supreme Court of Connecticut, in an address before an educational institute, said of a criminal whom he had been compelled to sentence to the gallows, that the cost to the community of that man's crime, if viewed merely as a matter of dollars and cents, was enough to have met the expense of a liberal education of at least five young men. That case is one of many. Crime is expensive. Education is economical. A Christian training, which is likely to fit a man for a useful and a happy life, costs far less to the community than the training which a rogue gets while on his way to the prison or the gallows. Stephen Paxton at one time made careful inquiry into the expense incurred in the care and trial and execution of a man in Illinois, after his arrest for the crime for which he was finally hanged. He ascertained that in the salaries of officials, the expenses of witnesses, the cost of the prisoner's keeping, and the outlay for his execution, a sufficient sum was paid to have secured the organization of, say forty, new Sunday-schools in frontier neighborhoods, or to have met the average expenses of a country Sunday-school of one hundred scholars for a quarter of a century.

Even though not every Sunday-school boy is kept from crime, it is certainly true that he is less likely to go widely astray with than without the religious training which the Sunday-school affords, and it costs very little to give him this advantage. An average of, say one dollar a year for each scholar, is about what a Sunday-school ought to have nowadays for its ordinary expenses. This small sum is probably more than twice the actual average of Sunday-school expenses throughout the United States. Ten dollars for ten years of Sunday-school training to a boy seems but a trifling outlay.

H. Clay Trumbull.

"CAN I NOT BE as good a Christian as there is any need for, and yet stay in the house and keep my religion to myself?"

"Now I see what you are after. You are trying to get religion as cheap as possible. Your question shows at once that you do n't know anything of what it is to be a 'good soldier of Jesus Christ.' Just think for a moment of the ridiculous position you put yourself in. Fancy a man saying, 'Can't I be a good enough soldier, and yet sit all the while at the fireside? Can't I be a good enough soldier without putting on that red coat which everybody looks at, and shouldering that rifle, and going to the front, and fighting, and perhaps getting a knock on the head? I can be a first-rate soldier without any of that trouble and danger.' Now what would you think of that man as a soldier? Would n't you tell him he was no soldier at all, but an even down coward, and that his profession was a farce? Of course you would. And what am I to think of that question you have asked? Does n't Jesus tell you to take up the cross and follow him? No cross, no crown, you know. Trying to get to heaven as easy and comfortable as possible means, if I read my Bible aright, that you have never started yet."

A POLYNESIAN MISSIONARY says that is far easier to get the natives to read, pray, sing, and hear sermons, than to be truthful, honest, and unselfish. We fear that human nature is much the same in the South Sea Islands as in the United States.

THOUGH QUITE AN ORIGINAL conception, the Kitchen-garden is a neat paraphrase upon the Kindergarten in its practical application to the purposes of instruction. The object is to teach the children of the poor a great many things, the most prominent of which is housework, and to teach it to them not only in a bright, cheerful, enthusiastic way, so as to make the learning of it a pleasure, but to ennoble the thing taught and make it fascinating to the students; and it does all this somewhat on the plan of the Kindergarten. It is the idea of Miss Huntington of Wilson Mission, by whom alone it is taught. The suggestion for it arose out of the peculiar work to which that mission is devoted by its managers—the good of poor women and poor girls; and, in part, out of the locality in which it is situated, a ward swarming with children and densely packed with the overflowing habitations of working-people. Poor women who attended the mothers' tea-parties there, or came under its notice in other ways, and the little girls to which its educational training is given, have repeatedly been given work, so that pauperism might not be encouraged by rendering aid without an equivalent. The teachers have found these people in many cases utterly incompetent to do work, especially in the household, in any except the most barbaric way. Their ignorance not only of matters of great moment, but even of such small things as properly folding a napkin or whipping out the edges of a towel, was surprising. It could not fail to have struck any one conversant with the facts, that the home life of these people must be unlovely on account of their ignorance of household science.

The young lady who had been placed in charge at Wilson Mission resolved to devise a system which should be the means of educating the many little girls at the mission, so that, when they became older, they should possess all the requisites of a valuable servant, and be certain of good pay and the protection of good homes. Such a system, it was believed, would strike a blow at the root of much of the evil in society, arising as it does from the inability of uneducated women to find honest employment. It was of no use to teach the old people. They were hopeless subjects. But the children could be taught. Two years ago, therefore, the Kitchen-garden system was put in practice. Its success was assured from the first. By constant thought and attention it was improved and extended, and it is



now an elaborate and beautiful system of instruction. It requires skill, labor, patience, and experience on the part of the successful teacher; but for the children it combines unfailling enjoyment with invaluable instruction. A whole volume of songs have been prepared in which the rules for spreading the table, clearing it, disposing of the dishes, sweeping, and so on, are set forth. These are sung, and are accompanied by the actual operations referred to, sets of all the furniture of the table, brooms, brushes, etc., being placed in the hands of the children for the purpose. Lessons are instilled and actions are rendered familiar, which enable them to perform household duties in the style liked by our best families, and the lessons are impressed in a way to make them never to be forgotten. This system was taught during the winter of 1875-6 at the mission on Tompkins square, and by a corps of young ladies of good families, who entered into the work for the love of it. A public exhibition was given in the spring. The result was a pleasant surprise to the public. A demand for the Kitchen-garden in other schools was made at once; grave bishops applied for information about it; and there was general inquiry about it among ladies and the benevolent. The ladies of the Olivet Chapel Mission immediately begged that its originator might allow them to use it in their work at Olivet. They did not hesitate at the expense of the implements, which is not small, nor at the expense of instruction, but went ahead and taught it all last winter, and with success. Next winter the system will be taught at the Howard Mission at Five Points, and possibly in other industrial schools in the city, with its author's permission, and also at some places in the West. Whether the work will be extended to England is not yet decided.

I HAVE BEEN ASKED TO SAY a word or two in behalf of the Bible and I should be ashamed of myself if I were not ready at any moment to say a single word, however feebly and imperfectly I may utter it, on behalf of that book, which is emphatically the book of ministers. Sunday-school teachers, and laborers in every department of Christian work. First we must know the Bible for ourselves if we are to be able to expound and illustrate it.

We are not bound to honor every other book. A minister is not bound to have the reviews and general literature at his fingers' end, but it is disgraceful to him if he does not thoroughly know the one book, which is the instrument God gives him to do his work. If a lawyer knows where to lay his hand upon a book to get a reference, it is all that is necessary, and he does not need to have all contained in it at his fingers' end; but a minister or teacher of God's word must have a perfect acquaintance with it. We must avail ourselves of all the help we can get through biblical literature, the dictionary, Bible history, geography, and the book that explains synonyms. I think we shall find this to be true, that there is no better source to seek illustrated Bible truths than that valuable literature that has been contributed by our beloved brethren upon foreign fields, who place it within our reach month after month. When we undertake to teach Bible truths from the pulpit or at the Sunday-school, we must take particular pains to study for the time that which we are to bring before the people. The Sunday-school teacher who relies upon his general knowledge of the Bible, will get into a groove and go in the ruts, unless he makes a careful preparation for the lesson he is to teach those who wait upon his instruction. A large part of the Bible is unknown to many who call themselves Christians. That is particularly the case in regard to the Old Testament. One of the weaknesses in regard to our churches of the present time is found in the comparative ignorance of the Old Testament. The minister very frequently preaches over the heads of the people because he assumes they know the Old Testament as well as they do the New.

What would be the result if a teacher should put his boys to study the second book of Euclid before they had studied the first? All such terms as atonement, sacrifice, intercession, and a thousand others are illustrated in the most vivid manner in the Old Testament narratives. There is a great advantage in our taking a large portion of God's word and making this the substance of our discourses, instead of taking a little bit of Scripture and wasting our strength in trying to give freshness and novelty to our description of that little portion. We teach best when we enable our people to see divine truth in the relation in which the Holy Ghost puts that truth. Everybody knows how a thing will look in one aspect from one angle of observation, and look quite different from another angle. We teach best when we put learners in a position to see individual truths in the light in which the Spirit of God puts them in the connection in which they stand in the Bible, and bear in mind it is the truth of God that the Spirit of God promises to bless. There is no promise that my history, or my philosophy, or my speculation, or my metaphysics will be blessed to the conversion of men. There can be no good done without that blessing, and I must use that particular instrumentality which the Spirit of God is pledged to bless. That binds me to set forth to the best of my ability a large portion of God's truth in the places and relations in which the Spirit of God has put these truths. Take the minor prophets in the Old Testament, how many individuals know a great deal about them? When a minister gives out a text from the third chapter of Hosea, people take up their Bibles and they are paralyzed, and they have to stop and think where Hosea comes in. [Laughter.] If a man could make a formal elaborate exposition of such passages as these he would be doing for the Bible what Livingstone did for Africa. It is an unknown land in the heart of our Bible. Now I can understand how my brother ministers may be ready to say: "This will entail upon me a great deal of labor." What are we for but to labor in this very thing? And here, as everywhere else, when we are trying to do God's will, it is easy for us.

When a man spends a good deal of time in the study of God's word he gets his other studies made easy: he has got many another text put in his note-book which will serve him at another time when it is suitable. One may say, "Our people demand something new, and therefore I am obliged to look out for the isolated texts and work upon them for the satisfaction of my people." There is nothing so new to the universal human heart as the truths of the blessed book; nothing so fresh, nothing that gives such a range and variety of topics and illustrations; and let us bear in mind that our time to labor is very short, and we shall soon pass away from the earth, but if we can connect ourselves, our lessons, our sermons, with the truths of God's word, as they are in the book, the book remains when we are gone, and in the memory of the people we have instructed there will remain the blessed association of our texts and our instructions. There is a limit to the power of man to invent novelties. To every Addison or Bacon there is a limit to producing finished essays. When a man reaches his limit the people soon find it out and they say: "I think we will have to get another preacher as this man goes to the barrel too often." But the man who takes the plan of expounding the word of God, illustrating it by all the helps which come to him, has materials for continued freshness.

Rev. John Hall, D. D.

I WOULD LIKE TO SEE every charitable organization in this city, including my own enterprise, swept out of existence. I would like to see established in their place a single organization whose grand purpose it is to work a radical cure of pauperism. I would like to see the city government, which is directly responsible for more than half the pauperism we have, united in administration with the



chosen representatives of the benevolence of the city, in working out this grand cure. I would like to see the city divided into districts so small that one man can hold in each, not only a registry of every family living in it, but obtain and preserve a knowledge of every family's circumstances and character. I would have a labor bureau in every district, in connection with this local superintendent's office. I would have the record of every man and woman even more complete than any that has ever been made by your mercantile agencies. I would have such vagrancy as we find illustrated by the tramps and dead beats, who swarm about the city a sufficient crime for condemnation to hard labor in prisons and factories built for that purpose. I would make beggary on the streets a misdemeanor punishable by imprisonment. I would have every helpless person understand where help in emergencies can always be had by a representation of facts, subject to immediate and competent examination. I would see the matter so arranged that a premium would be put upon the truth, and a ban upon falsehood. Temperance and intemperance should always be considerations in dealing with the poor. There is no limit to the benefits which such an organization as this would have the power to inaugurate and perpetuate, and, gentlemen, I verily believe that under its intelligent and faithful administration we could banish beggars from the streets, introduce a new era of prosperity and virtue among all the suffering poor, and save ourselves for ever from the terrible pauperization that curses and almost kills the cities of the Old World.

Dr. Holland.

THE WORLD, if ever it is to be reformed by men, and through men, can only be so by the personal intercourse of living men—living epistles, not dead ones. Love, meekness, kindness, forbearance, unselfishness, manifested in human souls, uttering themselves by word, look and deed, and not by mere description of these sentiments, or essays upon them, can alone regenerate man. Neither money, nor schools, nor churches, can ever be substituted for living men. Not ministers going their rounds like policemen with black clothes and white neckties; nor elders taking statistics, nor deacons giving alms or ladies tracts; all good, but we want Christians, whether they be smiths, or shoemakers, or tailors, or grocers, or coach-drivers, or advocates, to remember their own responsibilities, their own immense influence for good, and to be personal ministers for good.

Norman Macleod.

REPENTANCE. Philip Henry used to say, "If I were to die in the pulpit, I would desire to die preaching repentance; or if I were to die out of the pulpit, I would desire to die practising repentance." "He that repents every day for the sins of every day, when he comes to die will have the sins of but one day to repent of."

WARNING. Warn the boatman before he enters the current, and then if he is swept down the rapids, he destroys himself. Warn the man before he drinks the cup of poison, and then if he drinks it, his death lies at his own door. And so let us warn Christians of their dangers through false teachers, and sinners of theirs from the coming consequences of sin, that their blood be not required at our hands.

THE REV. DR. JAMES W. ALEXANDER wrote to a friend: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am per-

suaded, is, yielding to the ways of good society. By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us."

PAUPERS, or those who are unable or unwilling to provide for their own support, may be divided, broadly, into three classes: (1.) Those who have been reduced to poverty by physical infirmity or mental imbecility or positive insanity, and whose condition renders it practically certain that they will be permanent paupers. (2.) Persons who are fairly entitled to what is called "out-door relief." (3.) Able-bodied persons without homes or regular occupation, who are either unable to find employment or are unwilling to labor. The second subdivision of this third class, the able bodied paupers who are unwilling to labor, are, unfortunately, too well known to us all under the familiar designation of "tramps."

And as we utter the word "tramp," there arises straightway before us the spectacle of a lazy, shiftless, sauntering or swaggering, ill-conditioned, irreclaimable, incorrigible, cowardly, utterly depraved savage. He fears not God, neither regards man. Indeed, he seems to have wholly lost all the better instincts and attributes of manhood. He will outrage an unprotected female, or rob a defenceless child, or burn an isolated barn, or girdle fruit-trees, or wreck a railway train, or set fire to a railway bridge, or murder a cripple, or pilfer an umbrella, with equal indifference, if reasonably sure of equal impunity.

Do you ask why the aid of the law is not invoked, and why prompt punishment is not visited upon these high-handed offenders? I answer, that your question touches one of the most trying aspects of this painful social problem, viz., the difficulty of detection. The tramp has become such a common feature of our daily life that he excites little remark. To-day, there are two or three seedy, sunburnt, ragged, dirty loafers lounging about your streets or begging from door to door. Meanwhile, an atrocious crime has been committed in that quiet neighborhood. Instant and vigilant investigation fails to fasten suspicion on any member of the little community. The conclusion then seems forced upon you that the offence was perpetrated by some one of the tramps so recently seen in the village; but what tramp? Arrest one of these sons of Belial—the one to whom vague suspicion most plainly points—and what will you be able to prove against him?

In the summer of 1870, I visited at different times, various casual wards in London, at the hour when tramps or "casuals" apply for a night's lodging. Each applicant is examined by a police officer or detective, and the answers are taken down. The inquiries are according to the following formula: What is your name? How old are you? Where were you born? What is your occupation? Where did you sleep last night? Where are you going to-morrow?

These inquiries are made because prescribed by law, but not the slightest credit is ever given to the answers. The tramp can have no conceivable motive for lying, and must lie from sheer force of habit. Nearly all had the stereotyped, professional, indescribable air of habitual laziness, and a majority were more or less in liquor.

They were, almost without exception, able-bodied men and women. I con-

versed with many of them. Each told a very plausible story, with great fluency and much show of earnestness. They were willing, and even anxious to work, and had worked until within a day or two, being idle only because it was impossible to find employment. But, when compelled by the officer to show the palms of their hands, it was at once apparent that a long time had elapsed since they had performed any manual labor. They certainly were not "horny-handed sons and daughters of toil." Indeed, whenever, on the occasion to which I have referred, I encountered a collection of "casuals," I was informed by the detective in attendance, that there was not among them a single deserving person.

To my unpractised eye, there was, at one of these interviews with the "casuals," an applicant whose appearance led me to believe that he might be an exception to the general rule. His occupation, as he informed me, was that of a "*translator*." He was a young man, with a mild, modest, rather intelligent, and generally prepossessing face. I said to myself: "Here is, perhaps, a precocious but unfortunate linguist, suffering the too-frequent fate of unappreciated genius."

It was, however, explained to me that the *translation* was not of some masterpiece of human thought, from a foreign into our English tongue, but of *old boots* (begged or purchased for a trifle) into shoes. I was subsequently informed that much money is often made in this way, sometimes from twenty to thirty shillings sterling per week. The young "*translator*" confessed to having been "on the loose," but said he was tired of leading the life of a tramp, and would gladly go to work again, if he had money with which to purchase the tools of his trade.

There was so much pathos in his tone, so much sadness in his tearful face, so much apparent sincerity in his professions of a desire to reform, that I could not help believing that I had found, at last, a genuine case, deserving assistance. The detective shook his head, cautioned me against the danger of being imposed upon, and even went so far as to say that the man was a palpable fraud, but I still held to my more benevolent belief. Accordingly, I informed the youth that if he would call on me at a given hour on the following day, with any one of the numerous testimonials to previous good character which he stated his ability to produce, I would give him such assistance as he needed to set him up in business once more. He was profuse in his expressions of gratitude, but he did not keep his appointment, and I have never seen him since that first conversation.

It is certainly unnecessary to prove that the same general principles, with reference to tramps, hold good in this country, which are applicable to Great Britain. If such proof were demanded, I have only to appeal to the observation and experience of every one who has paid any attention to this phase of pauperism in the United States.

*What shall be done with vagrants?* It seems to follow that they should be placed in a situation which will, first, provide for their necessities; second, compel them to perform useful work; third, prevent them from committing crime; fourth, render it impossible for them to propagate paupers. This, of course, involves the idea of confinement, with enforced labor. Now, such confinement with enforced labor may be under the immediate direction and control of the town or county or state authorities, and for a longer or shorter period. The laws of Massachusetts on this point, recently enacted, permit each town or city within its borders to give temporary relief to vagrants under such regulations as to labor with certain limitations, as the authorities of such town or city may see fit to prescribe. Wherever this plan has been thoroughly tried, it has greatly diminished the number of vagrants infesting that particular locality. . . .

So far as I am aware, the wisest and most feasible plan yet devised for deal-

ing with the vagrant dilemma is contained in a bill prepared and offered to the last Assembly of the State of New York, by the State Charities Aid Association. Omitting, for the sake of brevity, many minor, but most essential details, its main features are as follows :

Adopting the existing judicial districts of the state as the basis of distribution, it provides for the appointment of a board of seven managers for each district, such managers to be reimbursed for their actual and necessary expenses while employed in the discharge of their official duties, but to receive no compensation for their time or services. It is made the duty of each board of managers, within six months of the time of their appointment, to hire buildings suitable for the confinement and employment of vagrants.

Proper provision is to be made for the separation of the sexes, by placing them, respectively, in buildings so far removed from one another that all inter-communication is practically impossible. The managers are to open an account with all vagrants duly committed by the local magistrates to the workhouses in their respective districts, charging them with all the expenses incurred by the managers for their board and maintenance, and crediting them with a fair and reasonable compensation for the labor performed by them, and, at the expiration of their terms of sentence, paying to them such balance as shall be found due to them at the time of their discharge. The so-called "contract system" is strictly prohibited, and no person is to be allowed to oversee the labor of the inmates, who is not employed and paid by the managers. The managers of each district, having hired two or more buildings, and land suitable for the confinement and employment of vagrants, shall make an estimate of all necessary expenses to be incurred in establishing, equipping, and maintaining said workhouse for the year ensuing, and shall then apportion the expense, so estimated, among the several counties composing the district, for which said managers were appointed, *pro rata*, to the property tax of each county, as the same shall be determined on.

We have, I think, a right to infer that such a legislative enactment, rigidly enforced, would drive from beyond the confines of the state so protected all tramps who succeeded in escaping arrest, and disperse them over adjoining states, where no such laws had been adopted. . . . Surely, alike no moral and economic grounds, such an experiment is well worth being put to the test of a thorough trial.

Professor Wayland.

"A HIGHLAND mother, at the close of spring, was suddenly overtaken, in a wild glen among the mountains, by what was long recalled by her fellow-villagers as 'the great May storm.' After attempting in vain for some time, with her infant in her arms, to buffet the whirling eddies, she laid the child down among heather and ferns, in the deep cleft of a rock, with the brave resolve, if possible, to make her own way home through the driving sleet, and obtain succor for her little one. She was found by the anxious neighbors next morning, stretched cold and stiff on a snowy shroud. But the cries of the babe directed them to the rock-crevice, where it lay, all unconscious of its danger, and from which it was rescued in safety. Many long years afterwards that child returned from distant lands a disabled soldier, covered with honorable wounds. The first Sabbath of his homecoming, on repairing to a city church, (where he had the opportunity of worshipping God 'after the manner' and in the cherished language of his forefathers) he listened to an aged clergyman unfolding, in Celtic accents, the story of redeeming love. Strange to say, that clergyman happened to be from the same Highland glen where he himself had spent his youth. Stranger still, he was illustrating the



Divine tale with the anecdote, to him so familiar, of the widow and her saved child! A few days afterwards, that pastor was summoned to visit the deathbed of the old soldier. 'I am the son of the widow,' were the words which greeted the former, as he stood by the couch of the dying man. 'Lay my bones beside hers in the churchyard among the hills. The prayers she used to offer for me have been answered. I have found deliverance in old age where I found it in my childhood—in the cleft of the rock; but it is—the Rock of Ages!' "

THE SINLESSNESS OF THE VIRGIN MARY, and the personal infallibility of the Pope, are the characteristic dogmas of modern Romanism, the two test dogmas which must decide the ultimate fate of this system. Both were enacted under the same Pope, and both faithfully reflect his character. . . . Both rest on pious fiction and fraud, both present a refined idolatry by clothing a pure, humble woman and a mortal sinful man with divine attributes. The dogma of the Immaculate Conception, which exempts the Virgin Mary from sin and guilt, perverts Christianity into Marianism; the dogma of Infallibility, which exempts the Bishop of Rome from error, revolves Catholicism into Papalism, or the church into the Pope. The worship of a woman is virtually substituted for the worship of Christ, and man-god in Rome for the God-Man in heaven.

Dr. Schaff.

"DO YOU ASK ME, where be my jewels? My jewels are my husband and his triumphs," said Phocion's wife. "Do you ask me, where be my ornaments? My ornaments are my two sons, brought up in virtue and learning," said the mother of the Gracchi. "Do you ask me, where be my treasures? My treasures are my friends," said Constantius, the father of Constantine. But ask a child of God where be his jewels—his treasures—his ornaments—his comfort—his delight—and the joy of his soul, he will answer, with that martyr, "None but Christ—none but Christ; Christ is all in all unto me."

MR. SPURGEON complains of the unpromising material for the ministry which too often presents itself at his theological school. Some of the young men are "hopelessly inadapted," and others "require, as it were, a corkscrew to get out their powers." If this is so, they surely ought not to be "branded" in haste.

IT OUGHT NOT TO BE needful to say it, but many men do need the emphatic words of Dr. Charles Hodge, as to their duty to their own church—"When a man joins a particular church he is bound to identify himself with it, and to strive to sustain and promote its church-life. He must attend its services, and coöperate in its measures. He must not go first to one church and then to another, to gratify his curiosity or his taste. He must be governed by a sense of duty, and not by inclination; thus only can he promote his own edification and the welfare of the church."

PHILLIPS BROOKS says wisely: "There is something unhappy in the way in which most ministers dwell upon their work, as if it had so many hardships. The highest joy of the preacher is the great mission set before him. No other joy on earth equals it."

THE REV. DR. E. C. WINES relates a remarkable story of the son of a professional thief. While in prison he was converted; after serving his time out he worked at his trade; studied the languages; entered a seminary, where he formed the acquaintance of an earnest Christian student. The two resolved to become missionaries to the heathen, and plunged into the heart of India, where missionaries had never been seen. After eight years' labor among the Santhals, the result is thirty churches, forty schools, two training schools, twenty-one hundred com-



municants, and a Christian population of six thousand, and a grammar and a dictionary of the Santhal language. These statements appeared so incredible to "The London Times," that that paper sent a reporter to visit the field where these men had labored, and he far more than confirmed all that had been said of their wonderful work.

THOUGHTS FOR PREACHERS. 1. A distinct and animating sense of the importance of the particular subject.

As compared with the subjects ordinarily engaging men's attention, any theme suggested by the gospel has an intrinsic, continuing and inspiring importance and value. Good sometimes takes the humblest truth, as it appears to us, and makes it most efficient in the accomplishment of his purposes.

Remember then that the truth you are to treat has importance in itself, and is an instrument in the hands of God for the accomplishment of the work towards which you are tending in your labor; and then engage your mind to it for the time as if there were no other subject. It is not difficult to do so. All you have to do is to hold it before your thought—keep it in distinct and continuing contemplation, until its relation to God's mind on the one hand, to the whole system of revelation, and to the minds of your people, is evident to you. It is a good test of a subject if it will bear such continued meditation on your part.

Nor is it dangerous to do this. It is sometimes objected that a preacher would become one-sided as it were, and preach on a given set of subjects only by pursuing this method. But there is not half so much danger of becoming one-sided in preaching without notes as with.

You will remember what I said about the necessity of divesting the mind of a subject, when once you have treated it. Put it out of your thoughts and take another, and in that way treat each subject, amply, candidly, originally, with enthusiasm. and as you go the round, ultimately you will treat the whole circle of gospel truth, precept and promise.

If your subject is the nature of faith, make it specific. Do not allow it to become mixed in your mind with anything else. If it is the power of faith, treat that until the essential elements of faith come vividly before your people, till they see that faith is the heroic element everywhere—that which draws the explorer through the thick-ribbed ice of the Arctic sea, which sends the traveller through the malarious deserts of Central Africa, which brought Columbus to this continent in spite of the fears of his sailors that if the ship went much farther it would plunge over the rim of the planet: faith, the power of heroism all over the world, not in religion only, but in secular and common affairs. If your subject be the fruits of faith, dwell upon these in your thoughts. If it be the doctrine of depravity, feel it, and make your hearers feel it. Regeneration, atonement, whatever the subject be, let it be to you for the time the one engrossing subject of your mind, and until you have preached it let nothing come in to divert your attention from it. Curran says somewhere, in his half-cynical fashion, "The candid judge will in general require that the speaker in so extremely serious a universe as this of ours, shall have something to speak about." That is a good rule, and your congregation will hold you to it, and the only way to meet their demand upon you, is to have your mind thus centred upon it, and filled with its meaning, impression, and influence.

2. To preach usefully without notes, one must have from the beginning of his discourse a distinct end of practical importance in view, to which his discourse is to lead the minds before him. Of course this advice is not peculiar to the case of sermons that are not written, but it is indispensable to one who is to speak with-

out notes. It is necessary to enlist his moral nature in the work he has on hand. The whole Bible bears upon practical results. And every preacher ought to have this distinctly in view. Intellectual enthusiasm over a proposition that has no particular relation to those to whom we are presenting it never has the force of real persuasion in it. The heating power in the nature of man is the moral nature—that gives glow and vividness to his intellectual operations when it inspires them. Then he requires this also as an intellectual corrective and stimulant, to give entity to his discourse, progressiveness, steadiness, and celerity to the operations of his mind. Like a ship turning on the waves in the darkness of a fog—the fog lifts, and the headland or the light appears; instantly the ship springs into her course. Instead of bearing about passive, and making every one seasick, she steadies on an even keel, flies over the wave towards a point the exact position of which has been revealed. So, an ultimate and foreseen *point d'appui*, or rallying-point for all the parallel and converging lines of the discourse, is necessary to give steadiness and progressiveness to the mind which delivers it.

This is necessary to keep men from the habit of discursiveness, which is a besetting sin of many full minds, and absolutely fatal to him who speaks without notes. Then it is important as regards the matter of style. Studious men are apt to get a style that reminds one of the remark some one has made of the style of Tertullian—"splendid, but dark like ebony." Or it is stiff with interwoven threads of gold, like a rich brocade, beautiful to look at, beautiful for parade, but not fitting the limbs, not giving a habit in which the mind may freely walk and work. But there is a dangerous tendency in speaking without notes to a mere wash of words, a debilitating fluency in which there is neither head nor point; nothing to rouse the imagination, awaken historic recollection, but all is a flat, dead level of verbiage incessantly coming, like the juggler's trick—"What color will you have?" On it comes, twenty yards of blue or red, and yet more and more to order. The man seems to be pulling or pumping words out of some bottomless reservoir in the interior, without any reference to the result to be accomplished. A familiar writer says that a good style is like glass, perfectly transparent and very little sash. That is good, but there are certain qualities of style that are not covered by that definition. I should rather say that style is to thought what the body is to the spirit. It should be vital itself, with a life of its own, sympathetic and responsive to the thought within it, proportionate, symmetrical, with whatever of beauty may properly belong to it. It should be gentle enough to fondle a child, facile enough to laugh or sing, strong enough to strike a heavy blow when the occasion calls for it in righteousness or self-defence, and the best style is that which answers to the thought within, as the body to the spirit. Now you get such a style as that, and you keep it, by work. You do not get it in the seminary, nor out of books, but by preaching with a direct, practical aim in view. Further, a man who is really at work for the accomplishment of practical results by preaching, will pray over his sermons a great deal more than one who is not so moved, and thus he will get a power that comes to him from the Divine Mind. Always, therefore, have a definite end in view. Remember Paul's maxim, "I press toward the mark;" just as good and true in sermonizing as in Christian life and character.

3. Have in view distinct individuals in the congregation on whom you desire to make an impression, and with whose minds you are familiar.

I am inclined to think that here was the advantage, if anywhere, in the old way of preparing men for the ministry under the care of a particular pastor instead of in the seminary under more learned, scientific, and laborious teachers.

Those men sometimes learned interest in persons, where we become interested in subjects. They came in contact with individual minds in a way that helped them in their ministry, although their training was less elaborate and scientific. Perhaps this disadvantage of the present system is compensated or removed by the facilities now abounding for work in the mission schools, Bible-classes, and for utterance in the prayer-meetings. I remember perfectly that the first time I ever had the sense of real freedom and facility and self-forgetfulness in preaching was when, some twenty-five years ago, a gentleman of my parish, an able, cultivated man, told me that he was partially a fatalist. He did not use the word, but that was what he meant. I was determined, if possible, to push that thought out of his mind, and I remember now the enjoyment and the vigor I felt in taking up an argument, weighing it, seeing how it bore upon the point, then another and another, combining them, bringing them in from unexpected points, until it seemed to me that the demonstration was absolute. Whether it was to his mind or not, it was to mine. Before that I think my sermons had been (and that was the trouble) like the cannonade that precedes the rush of battle—a hundred guns thundering away against the cemetery hill at Gettysburg, and a hundred guns in reply, but nobody hurt. It is the rifle-ball that does the business.

4. You ought to carry with you into the pulpit a sense of the immense consequences that may depend upon your full and faithful presentation of the truth. When you preach you are bringing the greatest moral force that the world has ever felt into contact with minds which are constantly being adapted to receive impressions from it. It is not from ancient history or law; it is from the supernatural, the realm invisible, from beings and facts that are eternal, that you are bringing an influence to bear upon men's minds—from the advent and the ascension, from Sinai and Calvary, from the manger and the judgment-seat. And if you feel it, if you are living gospels in yourselves, believing the Word and preaching it because you are moved thereto, then you have a tremendous influence to use. And you use it in circumstances that are most helpful: in the shelter of the sanctuary, in the assembly of communing souls, with services that are appropriate as instruments for the further impression of the truth, on the Lord's day—that harbor that is surrounded with the breakwater of the Law, that it may, on its tranquil bosom, hold the soul from the tumult of the week. You are to bring the gospel then and there into contact with these minds. There must be an impression. It cannot be otherwise. It may be one way or another. You are accomplishing the noblest task that God ever gives to man, and the consequences are influence upon character and influence upon destiny; for out of character flows immortal destiny. This will inspire you to the very best use of every power you have, making the widest studies converge upon practical results. It will have the effect of dignifying and ennobling the mind, making it robust and manly. It will keep you from resorting to those antics and grimaces which seem to be coming into fashion nowadays in the pulpit, and which are perhaps more likely to be affected by those who preach without notes than by those who write their sermons. But in regard to this there is need of caution. I certainly have no prescription in regard to manner or gesture or speech in the pulpit. I believe every man is to use the power God has given him in the way that is most natural, in the consciousness that God is speaking through him.

At the same time there is a tendency not to be individual but theatrical and imitative; and because one great preacher has a queer gesture, a young man thinks he must make it too; because some one drops his voice and follows it by a tremendous explosion of the voice, somebody else thinks he must do the same, and is,



without intending it, a hypocrite in the original sense—an actor. Then a man finds that something very sensational draws an assembly, and so he comes to be full in his utterances of a kind of sensational “bosh” all the time, reminding one of the Paris window during the siege, where they said there were fifty pots of mustard to an ounce of meat. When the itch of this thing has got into a man there is no friction of ointments that will get it out; nothing but a tremendous alterative; and the proper alterative is a sense of the great and far-extending consequences that depend on your ministry.

This will also keep you from a temptation to negligence. You will be in danger of this if you have some facility in extemporaneous speech, and the way to guard against it is to bear in mind the consequences which connect themselves with what you do, and you will feel that you ought not to come into the pulpit without preparation. Then it will help you to form within yourself that instinctive skill in preaching which no seminary can teach. There is an instinctive skill in every art and profession which only comes by earnest, continuous, conscientious work, which gives an intuition of success and of the way to reach it, and by which a man can use his powers to the best advantage, and with the utmost facility for the accomplishment of his ends.

5. Remember always to carry with you into the pulpit *a sense of the presence of the Master*. Every man should do that whether he reads or speaks without notes, but he who speaks ought preëminently to do so. The presence of the Master—it is wonderful! “Where two or three are gathered in my name there am I in the midst of them.” It seems like romance, but it is the greatest truth of God’s Word and of human experience: in every assembly where his children meet, his word uttered; by the brook where the covenanter worshipped; in the Catacombs where the Christian converts first offered their praises; in the great cathedral; everywhere. When we meet a few of our flock in the distant school-house on a dark, stormy night, and something whispers, “Why waste time and strength on these few people?” the Son of God is there to hear what you say to them, and to have an opinion of you for saying it—more important to you than the opinions of others. In the bungalow; under the plaintain or the palm; in the South African hut where you must creep to get in—remember that you cannot speak in his name, but you speak in his ear. Every one should remember that. One who speaks without notes should remember it most of all. It will absolutely expel from him all fear of man. He will be perfectly undaunted before any criticism. God has created every power we have. There is no use in trying to make ourselves like others. What the Master wants of us is that we use to the highest advantage every power we possess, and have consecrated to him. A sense of the presence of the Master will make us more natural, more self-revealing. It is like the influence of the sun on the earth—brings out the life; and whatever there is of force in us will come into more effectual and noble exercise. Then it will keep us from being secularized. It will inspire us with true enthusiasm. It will unite us in feeling with all that have preached for Him in the past. He is the successor of the apostles who brings the power of Christ, the spirit of God’s promises to bear upon the people before him, and he will feel that his office is the most illustrious on earth.

6. Finally, *be perfectly careless of criticism and EXPECT SUCCESS*. You will meet criticism, of course, for you are going out into a community filled with the influence of literary culture and intellectual activity, and there you are to learn to preach. You will come into competition with older men, who have gained facility by practice—able men who have special gifts that you have not, while you have gifts

which they have not. You cannot expect to get the same completeness and finish in a spoken as you may in a written sermon, but if you are willing to preach correctly, truthfully, energetically, and give no particular thought to the perfection of finish except to get as much of it as you can, and be careless of what you lose, then your people will come to accept it. There are some in every congregation who are nothing if not critical. But remember that criticism is often itself entirely wrong, and you may laugh at it. Then the criticism may be right, and you may listen to it with advantage. But if the mind is fixed upon the end you will bring the water of life to the people, not caring whether you offer it in a pewter mug or a silver chalice.

And always expect success. I do not mean for yourselves, young gentlemen, in the way of fame, personal distinction, lucrative appointments. These may come or they may not, and it is a matter of very little consequence. Remember the words of Thackeray, that sad and sombre humorist—"What boots it whether Westminster Abbey or the little village spire covers your ashes—whether a few years sooner or a few years later the world forgets you?" Above all, remember the profound and secular wisdom there is in the words of the Master, "He that will save his life shall lose it; he that will lose his life for my sake and the gospel's the same shall save it." Influence comes to self-forgetfulness. Honor and power have consecration for their condition, and you will find that the more you are careless of the things which the world calls success the more likely you are, if not to reap it, to realize the best success for yourself in your own experience of happiness and usefulness. But success is certain, and, while we are working, the kingdom of God is drawing near, and it is our privilege to hasten it. "Hastening the coming of the day of our Lord;" not hastening *to* the coming. I hope the revisers will leave out that word in our translation "to." You are hastening the coming, (*parousian*), and if your success does not appear now it will appear by-and-by.

I feel very keenly in what I have been saying that I have been simply giving you a catalogue of my deficiencies. I have not stated a principle nor laid down a precept that does not come back to me as I think of it with an edge of rebuke. But no matter. These are the points where you need to be strong in order to preach with success without writing your sermons. If you are willing to do the work, I think you will be repaid for it. You will then have more time for larger studies. The fragments and bits of time will become more available to you. A certain amount of nervous waste in desk and pen work will be saved. You will find the mind fruitful and perhaps luxuriant at times when otherwise it would be fallow or sterile. You will come at times to a height of conviction, or intensity of feeling, a sublimity of vision, which you cannot attain unless you have the animation of the audience before you. I think you will have a sweeter and more intimate sense of the presence of God's Spirit within you and of Christ beside you. But if you undertake the work, remember that you are to give to it time, labor, patience, prayer, and heroic resolution, and not to give it up until you have accomplished all the success which, with the limitations of nature and grace, are possible to you. Do not do it for ambition's sake. Do it as an offering to the Master, in the spirit of consecration. Do it as David did when Araunah offered him the threshing-floor, and he said, "I will pay the price, I will not offer unto my God of that which doth cost me nothing." Do it in the spirit of Paul when he wrote to the Philippians, "If I be offered"—poured out as a libation—"on the sacrifice and service of your faith, I joy and rejoice with you all." And may God accept and bless you in your ministry.

Rev. Dr. Storrs.



SAID A MOTHER TO ME ONE DAY, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel, my grown-up daughter a lovely Christian woman. I have plenty of time now to rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could, myself."

OLIVET CHAPEL. The chapel is admirably divided into rooms of various sizes, all of which may be thrown open upon occasion, thereby adapting the accommodations to larger or smaller meetings, and to the various purposes of the mission. Let us see how the missionary work is carried on, and what is aimed at in the different means and agencies employed. We commence with the Sabbath. At 9½ A. M. preaching in German; at 11 A. M. Bible-class exercises, which take the place of a preaching service and of the morning session of the Sabbath-school; at 2½ P. M. the regular session of the Sabbath-school is held; at 4 P. M. a Sabbath-school prayer-meeting; and at 7½ P. M. the evening preaching service is held, which closes the Sabbath. Monday, at 7½ P. M. the German people meet for prayer and conference. Tuesday, at 2 P. M. the Helping Hand Association gather the poor women together to make up, at a fair compensation, useful garments for themselves and their families, which are afterwards sold to them at cost. The Association also provide a few groceries, which are retailed at wholesale prices. While the women are at work, familiar talks on household thrift and economy, and domestic management, and matters of sickness, health, etc., are entered upon by the pastor and other competent persons. At 7½ P. M. the regular weekly prayer-meeting is held. Wednesday, at 2 P. M. the pastor meets with his assistants and colaborers to look over the work, and seek by prayer and conference renewed strength and courage; at 7½ P. M. the Sabbath-school teachers meet for the study of the lesson. Thursday, at 2 P. M. the German Mothers' meeting is held. Friday, at 2 P. M. the English Mothers' meeting is held; at 7½ P. M. the young people meet for prayer and praise. Saturday, at 10½ A. M. the Children's prayer-meeting and sewing-school are held.

In Olivet chapel there is a church organization, in which there have been enrolled 628 members, and a Sabbath-school of children and youth of 825 members. There is a Missionary Association, a Young People's Association, a Mutual Serving Relief Association, a Helping Hand Association, and other auxiliaries for good.

LENDING A HAND. Helping women to help themselves is the best kind of help. While so many Christian workers are discussing the questions, "How to help the poor without pauperizing them," "How to prevent imposition," and "How to reach the masses," a band of women is quietly working out the problem in a down-town chapel.

Every Tuesday afternoon they meet for three hours, from half-past one. Every applicant for aid is visited and her case thoroughly investigated. If worthy, she

is received, placed in a class, given a garment on which to sew, and a card prepared for the purpose, on which the account of her earnings is placed each week. Twelve cents an hour is the price paid for labor there. Good material is provided, and the garments must be well made. The women are permitted to order the garments most needed by them or their children, and if they wish can take half their pay in groceries.

Nearly three hundred, divided into classes of eight, have been employed this winter. Three-fourths of these are widows—many with families, and others, too old to work, yet unwilling to go to the almshouse, while soul and body can be kept together in any other way.

And while these prudent, efficient, and successful efforts are made to supply these women with work and wages, they are also furnished with the best religious instruction, and their social and moral wants met with kindness and care. Any interested in this work will be welcome at Olivet chapel, 63 Second street, every Tuesday afternoon, and a few ladies who speak German would be invaluable.

Like all kindred institutions, this feels the pressure of the times. Though the applications are multiplied, the means have not increased in proportion. A separate fund is kept for the relief of special cases, and any donations for either the general work or the "Emergency Fund," will be gladly received and faithfully applied, if addressed to Mrs. M. K. Jesup, 197 Madison avenue, Mrs. David S. Egleston, 8 East Thirty-fifth street, or Mrs. A. R. Brown, 50 Bible House.

**UNIVERSAL AND CONTINUOUS PRAYER.** Suggestions to the Lord's people throughout the earth for a Concert of Prayer in their closets, to be observed on every day of every year; Sabbath, Sabbath-schools; Monday, Christian Missions; Tuesday, Bible Societies; Wednesday, Abolition of Slavery and Intemperance; Thursday, Tract Societies; Friday, Outpouring of the Holy Spirit on all Mankind; Saturday, Ministers of the Gospel.

**POPULATION OF THE WORLD.** Protestants, 89,000,000; Roman-catholics, 170,000,000; Greek church, 76,000,000; Jews, 5,000,000; Mohammedans, 160,000,000; Heathen, 788,000,000. Total, 1,288,000,000.

It is suggested by the originators of the Concert of Prayer, that this programme should be pasted on the fly-leaf of the Bible, for daily reference. The object is that Christians everywhere may unite their daily supplications for the wants of a perishing world.

The suggestion, when brought before the missionary brother at Lodiāna, India, who first proposed the week of prayer, so pleased him that he had thousands of copies of the list printed, and sent them to prominent Christian ministers and laymen all over the world, with the hope that the idea might be universally carried out.

Will ministers who read this give notice of this arrangement, and will Christians in general enter this concert of prayer at once?

Copies of this slip can be obtained of the American Tract Society, 150 Nassau street, New York, or any of its agencies.

## AN ACT FOR THE PROTECTION OF CHILDREN, AND TO PREVENT AND PUNISH CERTAIN WRONGS TO CHILDREN.

§ 1. No minor under the age of fourteen years shall be admitted at any time to, or permitted to remain in, any saloon or place of entertainment where any spirituous liquors or wines or intoxicating or malt liquors are sold, exchanged, or given away, or at places of amusement known as dance-houses and concert saloons, unless accompanied by parent or guardian. Any proprietor, keeper or manager of any such place, who shall admit such minor to, or permit him or her to remain in, any such place, unless accompanied by parent or guardian, shall be guilty of a misdemeanor.

LAWS 1877, CHAP. 428, § 1.

§ 2. Every person having the custody of any child under the age of fourteen years shall restrain such child from begging, whether actually begging or under the pretext of peddling. Any person offending against this section shall be arrested and brought before a court or magistrate, and for the first offence shall be reprimanded, and for each subsequent offence shall be guilty of a misdemeanor.

LAWS 1877, CHAP. 428, § 2.

§ 3. Any child, apparently under the age of fourteen years, that comes within any of the following descriptions, named:

(a.) That is found begging or receiving or gathering alms, (whether actually begging or under the pretext of selling or offering for sale anything,) or being in any street, road, or public place, for the purpose of so begging, gathering, or receiving alms;

(b.) That is found wandering and not having any home or settled place of abode, or proper guardianship or visible means of subsistence;

(c.) That is found destitute, either being an orphan or having a vicious parent, who is undergoing penal servitude or imprisonment;

(d.) That frequents the company of reputed thieves or prostitutes or houses of assignation or prostitution, or dance-houses, concert saloons, theatres and varieties, or places specified in the second section of this act, without parent or guardian, shall be arrested and brought before a court or magistrate. When upon examination before a court or magistrate, it shall appear that any such child has been engaged in any of the aforesaid acts, or comes within any of the aforesaid descriptions, such court or magistrate, when it shall deem it expedient for the welfare of the child, may commit such child to an orphan asylum, charitable or other institution, or make such other disposition thereof as now is or hereafter may be provided by law in cases of vagrant, truant, disorderly, pauper or destitute children.

LAWS 1877, CHAP. 428, § 3.

§ 4. No child under restraint or conviction, apparently under the age of fourteen years, shall be placed in any prison or place of confinement, or in any court-room, or in any vehicle for transportation to any place in company with adults charged with or convicted of crime, except in the presence of a proper official.

LAWS 1877, CHAP. 428, § 4.

§ 5. This act shall take effect immediately.

LAWS 1877, CHAP. 428, § 5.

## TOPICS FOR PRAYER-MEETINGS.

### THE ALPHABET OF THE SCRIPTURES.

ALL have sinned and come short of the glory of God. Rom. 3:23.

Acquaint now thyself with him and be at peace. Job 22:21.

Behold the Lamb of God which taketh away the sin of the world. John 1:29.

Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16:31.

Christ also suffered for us, leaving us an example that ye should follow his steps. 1 Pet. 2:21.

Christ pleased not himself. Rom. 15:3.

Delight thyself also in the Lord, and he shall give thee, the desires of thy heart. Psalms 37:4.

I am the door; by me, if any men enter in, he shall be saved. John 10:9.

Every good gift and every perfect gift is from above. Jas. 1:17.

Esteeming the reproach of Christ. Heb. 11:26.

For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

Faith is the substance of things hoped for. Heb. 11:1.

Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. 1 Thess. 1:1.

Giving thanks always for all things. Eph. 5:20.

Hold fast the form of sound words. 2 Tim. 1:13.

Humble yourselves in the sight of the Lord, and he shall lift you up. Jas. 4:10.

In the world ye shall have tribulation. John 16:33.

I have glorified thee on the earth. John 17:4.

Justified freely by his grace. Rom. 3:24.

Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. John 7:37.

Keep thy heart with all diligence. Prov. 4:23.

Know thou the God of thy father. 1 Chron. 28:9.

Love worketh no ill to his neighbor. Rom. 13:10.

Let this mind be in you, which was also in Christ Jesus. Phil. 2:5.

Mercy and truth are met together. Psalms 85:10.

Mark the perfect man. Psalms 37:37.

Narrow is the way which leadeth unto life. Matt. 7:14.

Neglect not the gift that is in thee. 1 Tim. 4:14.

Obey God rather than men. Acts 5:29.

Open thy mouth wide and I will fill it. Psalms 81:10.

Patient continuance in well-doing. Rom. 2:7.

Perfecting holiness in the fear of God. 2 Cor. 7:1.

Quench not the Spirit. 1 Thess. 5:19.

Quicken, me O Lord, for thy name's sake. Psalms 143:11.

Redeeming the time. Eph. 5:16.

Remember the words of the Lord Jesus. Acts 20:35.

Singing and making melody in your heart to the Lord. Ephes. 5:19.

Sanctified by the word of God and prayer. 1 Tim. 4:5.

Train up a child in the way he should go. Prov. 22:6.

Trust in the living God. 1 Tim. 4:10.



Understandest thou what thou readest? Acts 8:30.  
 Use hospitality one to another without grudging. I Pet. 4:9.  
 Vengeance is mine; I will repay, saith the Lord. Rom. 12:19.  
 Vain is the help of man. Psal. 60:11.  
 Walk in love, as Christ also hath loved us. Ephes. 5:2.  
 Watch and pray, that ye enter not into temptation. Matt. 26:41.  
 Yield ye yourselves unto God. Rom. 6:13.  
 Ye are not your own: ye are bought with a price. 1 Cor. 6:19, 20.  
 Zeal of the Lord of hosts. Isaiah 9:7.  
 Zeal of God. Rom. 10:2.

## TOPICS FOR PRAYER-MEETINGS.

### TITLES OF CHRIST.

Alpha. I am Alpha. Rev. 1:8.  
 Author of faith. Jesus the author and finisher of our faith. Heb. 12:2.  
 Bread. I am the living bread which come down from heaven. John 6:51.  
 Brightness. The brightness of his glory. Heb. 1:3.  
 Captain. The captain of their salvation. Heb. 2:10.  
 Christ. Christ the Son of God. Acts 9:20.  
 Desire. Desire of all nations. Hag. 2:7.  
 Door. I am the door. John 10:9.  
 Elect. Mine elect in whom my soul delighteth. Isa. 42:1.  
 Emmanuel. Emmanuel, God with us. Matt. 1:23.  
 Foundation. For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3:11.  
 Fountain. A fountain opened to the house of David. Zech. 13:1.  
 Gift. If thou knowest the gift of God. John 4:10.  
 God. God our Saviour. 1 Tim. 2:3.  
 Head. And he is the head of the body, the church. Col. 1:18.  
 Hope. Our hope. 1 Tim. 1:1.  
 I Am. Before Abraham was, I Am. John 8:58.  
 Image of God. The image of God. 2 Cor. 4:4.  
 Jesus. Thou shalt call his name Jesus. Matt. 1:21.  
 Judge. Ordained of God to be the judge. Acts 10:42.  
 King. Blessed be the king. Luke 19:38.  
 Keeper. The Lord is thy keeper. Psal. 121:5.  
 Lamb. Lamb of God. John 1:29.  
 Life. Christ our life. Gal. 3:4.  
 Mediator. One mediator. 1 Tim. 2:5.  
 Messiah. We have found the Messias. John 1:41.  
 Nazarene. Matt. 2:23.  
 Only Begotten. John 1:14.  
 Offspring of David. Rev. 22:16.  
 Passover. Christ our passover. 1 Cor. 5:7.  
 Priest. Thou art a priest for ever. Heb. 7:17.  
 Prince. Prince of life. Acts 3:15.  
 Redeemer. I know that my Redeemer liveth. Job 19:25.  
 Righteousness. 1 Cor. 1:30.

Rock. That rock was Christ. 1 Cor. 10:4.

Sanctification. 1 Cor. 1:30.

Saviour. Luke 2:11.

Shepherd. John 10:11.

Truth. John 14:6.

Vine. John 15:5.

Way. John 14:6.

Wisdom. 1 Cor. 1:30.

Word. John 1:1.

Wonderful. 1 Sam. 9:6.

### TRIED AND PROVED.

In various ways the problem of city evangelization is proposed to be solved, as witness the discussions in Christian conventions and the essays in the current literature of the day.

One will have it that the true way to reach the people with the gospel is to make all the seats in all the churches absolutely free to all comers. Another is equally certain that the people will never come to the churches as they are, free or not free. Theatres must be opened or gospel-halls be built, relieved from all church conventionalities and restrictions.

We admire the enthusiasm with which these and many other plans are advocated, and look with interest upon the various experiments which are being made in bringing the gospel to bear upon the hearts of multitudes of the non-church-going people in our great cities.

If any inquire what has actually been done in this direction, it may be answered that for fifty years and more men and women of the various Protestant churches have been quietly and unostentatiously and patiently going into the poorer quarters, through the streets and lanes of the city, telling the story of the Saviour's love, cheering the sad, instructing the ignorant, and directing the wandering to the sinner's friend. As they have won the confidence of those they sought to benefit, they have led the young into Sabbath-schools and Bible-classes and the adults into churches, wherever free accommodations were available.

In some parts of the city where no Protestant churches are found, and in other districts where none are easy of access, chapels have been built, neat, commodious, and church-like, where the Christian minister and the Christian ordinances are found, and where the poorest may come without fear of intruding. These chapels are not stigmatized as missions—they are not placarded as such—they are not known as such among the people who care for them. The people speak of these humble places of worship as churches or chapels with as much interest and affection as any of their well-to-do brethren speak of their own fine churches on the avenue. The families in the chapels we are speaking of are taught to contribute of their means to the support of the gospel, and do, in fact, give a fair proportion according to their ability, and thus, equally with the rich, enjoy the privilege of paying for what they get. Thus in every way the self-respect of the people is preserved, and they learn to help themselves.

And not only so, but they naturally and quickly learn to help others, and take up the work of evangelization themselves. A man, brought into one of these chapels, and finding a pleasant Sabbath home, and Christian kindness and sympathy, and congenial society, instantly becomes a zealous propagandist, and sets to work to bring his neighbors with him, and these in turn again will bring others. Just

as at the first opening of the Christian church, when Andrew went after Peter and Philip went after Nathanael.

The point we are making is this: while plans and methods of city evangelization are being discussed and experiments of one sort and another are being tried, here is one way that is economical, wise, tried, and sure, namely, the plan of city missions, according to which Christian men and women in the spirit of Christ and for the love of Christ are going to the homes of the people, and winning a place in the hearts of the people for the gospel they carry by the gospel lives they are living; and so are drawing them into churches and building them up into efficient agents for carrying on the good work.

It may be objected, that this plan requires time and money, and that it is too slow in its operation. And we need only reply that a thorough permanent work like this is worth all it costs, and is not too slow to be sure.

Whether the work of city evangelization is as expensive as is alleged, may be judged of by such figures as these: the New York City Mission has, during the fifty years of its beneficent activities, spent twenty thousand dollars a year in sustaining its missionary operations, and for the same period has been instrumental in the hopeful conversion of five hundred souls a year.

Of course the majority of these converts have passed away, but of the living, we have knowledge of many that adorn the doctrine of God their Saviour, some of whom are occupying positions of eminent usefulness in the gospel ministry and elsewhere. Though the formation of churches is comparatively a recent development of city evangelization, churches of 400, 500, 600, and 800 members are found, with a vigorous spiritual life, exerting a power for good upon all around them.

In two instances, as the result of the continuous, persistent, well-directed efforts of intelligent Christian workers, for fifteen years, the work has outgrown its first accommodation, and new, commodious, and even elegant buildings have been erected, the better to meet the increased demands of the enterprise. And as an indication of the growth of confidence in this sort of work, it may be said, that the first mission building erected cost perhaps \$25,000 or \$30,000, while the new ones cost \$80,000 to \$100,000 each. There are chapels now, of ten years' standing, that are found altogether inadequate to accommodate the people that are ready to be gathered in.

In the light of such facts as these, is it not fair to assume that this proposition has been demonstrated, namely, that given a neat commodious chapel, with an intelligent, attractive preacher, and warm hearted, efficient helpers, churches and Sabbath-schools can be gathered, and powerful agencies for good can be set in operation in any destitute neighborhood? To those who have the means, there is offered this grand opportunity, namely, to give one thousand dollars a year, which, on the average, will support a city missionary, who, on no less a testimony than that of Lord Shaftesbury, is equal, as a moral police force, to one hundred policemen: and after he is done using his money, he may leave fifty thousand dollars, which will plant a chapel that will be a well of salvation to untold multitudes for all time to come.

From the Christian Weekly.

THE CIVIL DAMAGES BILL, passed recently by the New York Legislature, provides that "every husband, wife, child, parent, guardian, employer, or other person, who shall be injured in person or property or means of support by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her name against any person or persons who shall, by selling or giving away intoxicating liquors, cause the intoxication, in

whole or part, of such person or persons, and any person or persons owning or granting, by permitting the occupation of any building or premises, or having knowledge that intoxicating liquors are to be sold therein, shall be liable, severally or jointly with the person or persons selling or giving away intoxicating liquors aforesaid, for all damages sustained and for exemplary damages, and all damages recovered by a minor under this act shall be paid either to such minor or to his or her parent, guardian, or next friend, as the court shall direct : and the unlawful sale or giving away of intoxicating liquors shall work a forfeiture of all rights of the lessee or tenant under any lease or contract of rent upon the premises."

FIFTY YEARS AGO there was not a native Christian in the Friendly Islands. Now thirty thousand regularly meet for Christian worship, and pay \$15,000 a year for religious objects.

IT IS A VERY COMMON IMPRESSION that a large proportion of the young men aided by the church in procuring an education for the ministry are failures. Facts do not sustain the impression. An eminent professor in one of our theological seminaries undertook the task of scrutinizing its roll of graduates. He found that out of six hundred and forty-six living alumni, only thirty-five men could be counted as waste material. What would be the proportion in a like number of doctors, lawyers, or business men? Vastly greater.

FIT APPRECIATION of one's pastor is a trait pleasant to contemplate. It was delicately shown by a parishioner of the late excellent Norman Macleod, of the Glasgow Barony Church. "Some years ago a minister was called in to see a man who was very ill. After finishing his visit, as he was leaving the house, he said to the man's wife : 'My good woman, do you not go to any church at all?' 'Oh! yes, sir; we gang to the Barony Kirk.' 'Then why in the world did you send for me? Why did n't you send for Dr. Macleod?' 'Na, na, sir; 'deed no. We wadna risk him. Do ye no ken it's a dangerous case o' typhus?'"

CHRISTIANS THRIVING UNDER PERSECUTION. "I have somewhere read the following incident in the life of a distinguished botanist. Being exiled from his native land, he obtained employment as an under-gardener in the service of a nobleman. While he was in this situation, his master received a valuable plant, the nature and habits of which were unknown to him. It was given to the gardener to be taken care of, and he, fancying it to be a tropical production, put it into the hothouse, (for it was winter,) and dealt with it as with the others under the glass. But it began to decay, . . . when the strange under-gardener asked permission to examine it. As soon as he looked at it he said, 'This is an arctic plant: you are killing it by the tropical heat into which you have introduced it.' So he took it outside, and exposed it to the frost, and, to the dismay of the upper-gardener, heaped pieces of ice around the flower-pot; but the result vindicated his wisdom, for straightway it began to recover, and was soon as strong as ever. Now, such a plant is Christian character. It is not difficulty that is dangerous to it, but ease. Put it into a hothouse, separate it from the world, surround it with luxury, hedge it in from every opposition, and you take the surest means of of killing it."

Rev. W. M. Taylor, D. D.

MR. WILLIAM HOWITT, who with his wife Mary, the poetess, is now resident at Rome, writes in this way about the venerable gentleman for whom the hat is passed regularly among "our Roman-catholic brethren:"

"All this is in true beggars' whine, which the church has made universal as



far as its rule has extended. Deprivation of his states has been the finest thing in the world for him, and the means of working on the feelings of the whole Catholic universe, and of pouring into his coffers treasures such as his predecessors in their most halcyon times never possessed. The fiction of his miserable imprisonment, with his lying on rotten straw; the open sale of little bundles of these fabled straws in most Catholic countries; the photograph of him peeping through his prison bars, with a soldier with a musket and bayonet fixed on each side of him—all these outrageous lies have drawn an actual river of gold from the bosoms of the silly Popish pelicans that far outrivals the ancient Pactolus. By these means no less than *twenty millions of francs have been poured into the papal chest* during the year of jubilee just passed, and all this described as the voluntary tribute of the faithful! And all this time this so-called miserable prisoner has been living in a *palace of eleven thousand rooms*, crammed with such wealth as never before was collected in one place, not even in the Bank of England. Treasures of gold, of silver, of all precious gems, of the most beautiful and noble works of art, statues, pictures by the finest masters, bronzes, coins, medals, crosses sparkling with the most valuable diamonds, rubies, emeralds, &c.; vessels and ornaments in silver and gold of the most exquisite workmanship, by such masters as Benvenuto Cellini, by the richest arrases and tapestries, all these arranged in galleries miles in length, and this wretched prisoner attended by hundreds of guards in an old costume very much like our Windsor Beefeaters, and by crowds of cardinals, non-seigneurs, archbishops, bishops, priests, and lacqueys, without end. As for money, besides the 20,000,000 francs paid in for Peter's pence and jubilee indulgences in 1875, the imbecile ex-Emperor of Austria has left him \$3,000,000, and rich arras and gold vessels to adorn his chapel. The Duke of Modena, the father-in-law of the ex-King of Naples and Count Chambord, has made him his heir, and it is said he will derive £10,000 sterling from that source annually. And yet the Pope had the unparalleled impudence to tell the Americans that he could not send much to their Exhibition because of his poverty!

**ZEAL FOR SOULS.** A traveller one dark night was journeying towards a deep, rapid river, crossed by a bridge, which had been swept away, but he knew it not. A man met him, and with a careless air asked, "Are you aware the bridge is gone?" "No; do you think it is?" "Oh, I heard so," said the man, in the same indifferent manner; "you better not go on." Deceived by his hesitating and careless way, the traveller proceeded. Soon another man met him, and called out in alarm, "Sir, the bridge is gone!" "Oh yes," replied the traveller, "I heard that story, but do n't believe it, as it was told in a careless tone." "But it is gone!" exclaimed the other; "I *know* it is gone, for I barely escaped being carried away with it myself." The traveller was convinced, and turning about saved his life. So the danger to men's souls may be pointed out with such a careless and indifferent air, that they will not realize the danger. They may be warned with so much of earnestness as to arrest and turn from the sinful road to the path of safety.

Spurgeon.

THE ARGUMENT OF THE ADDRESS was first used by me in defending the retention of the Bible in all our public schools. My argument is this:

1. The public schools have for their sole object the making of good citizens.
2. The Bible, beyond anything else, can be shown to furnish the stuff out of which such citizens are made, namely: intelligence, morality, equal rights.
3. Therefore, let us have the Bible in the schools.

To prohibit it is very much like establishing a navy-yard and then prohibiting

iron. Suppose, however, some one has strong and conscientious objections to iron. But the nation *cannot* sacrifice the use of iron in her ships of war. To do so for his sake would be to *prefer* his conscience. It would be to prefer it not only above the consciences of the vast majority of his fellow-citizens, but to prefer it above the security of the republic itself.

Now, what iron and oak are to the ships of the republic, the principles of the Bible are to her citizens.

The simple words of Scripture, imbedded in the minds of all her citizens, without note or comment from any human teacher, will do more than any other practical thing to make the nation's future one of strength and peace.

When we come to a detailed interpretation of the Bible, there are great differences among us; but as to the wonderfully wholesome and elevating effect of the Bible itself, especially upon the minds of the young, there is not a single practical point upon which the views of the people are so substantially agreed as upon that.

Of course the facts brought forward as to the value of the Bible will be noisily contested, but the evidence of the facts alleged is ample enough, and the consent of the people is general enough, to make it reasonable and just to retain the Bible in the schools.

Why should law forbid the wheat out of which the bread of the republic must be made?

Rev. Arthur Mitchell, D. D.

OF ZION IT IS SAID, "This and that man was born in her." Souls come into the kingdom of Christ one by one. And it is personal effort for individuals that tells in winning souls. So the city missionary goes from house to house, and family to family, and man to man, everywhere publishing salvation, and preaching the truth as it is in Jesus. In addition to domiciliary visitation, the missionary also goes to the prison, the home, the asylum, and the hospital, and carries the messages of the gospel.

In one of the hospitals, the missionary, at the request of the late Mrs. Doremus, commenced a weekly service twenty-one years ago, which has been continued every week ever since. During the last quarter this missionary has ministered to an aggregate of 715 patients, giving words of counsel and comfort, and distributing hundreds of papers and leaflets.

At a meeting not long since, a young man hearing the name of the missionary who was speaking, was visibly affected. When the meeting was over, he told the missionary that, when in prison and in great trouble of mind, some one gave him a leaflet with his name attached. It gave him instruction and encouragement, and led him to consideration, and ultimately to Christ.

A man in Colorado wrote that he had no Bible and no religious books, but he had in his wallet one of the missionary's leaflets, which he took out and read every day to his comfort and help.

Some time ago the conversion of a young woman was reported, who had been met with in going from house to house. She united with the church, and after a time was married to a man who was not a Christian. The example of a pious wife, the frequent conversations of the missionary, and the services of the house of God, were made effectual in bringing the man into the fold of the Good Shepherd. A sister of the same woman has also, it is hoped, found mercy. She was very thoughtless and indifferent, giving her friends great sorrow. When a fatal sickness took hold of her she was entreated to think of her spiritual condition and to

pray for forgiveness. Before she died she seemed to have found some hope of acceptance and pardon.

These are specimens of hundreds of cases reported by the city missionaries, illustrating the value and efficiency of the system, which not only holds forth the word of life in the churches and chapels, but carries the good news of salvation to the sick and the poor and the sorrowing at their own homes.

. . . . It is a significant illustration of Matthew 6:1-4, that the \$3,000,000 received by George Müller for his orphanage work, all came without solicitation, and without any donor seeing his name published in the papers, or receiving any public acknowledgment of his individual gift. It is quite evident, from the steady yearly increase in those receipts, that many of the best and most conscientious Christian givers of England love to practise upon our Lord's rule on this subject. This does not imply that they must remain in ignorance of where their benevolent contributions go, or of the fidelity with which they are extended. On this point Mr. Müller sensibly says: "The books containing the income and expenses [of the orphanages] may be inspected by the donors. I particularly state this because I do not publish a list of donors, nor do I mention their names otherwise, in order that there may not be held out the least temptation of giving for the sake of worldly applause. At the same time I do this work in the light—it can bear the light, and therefore any donor can satisfy himself, if he please, that his donation is accounted for." Every society, acting with proper fidelity to its trust, cheerfully accords a similar privilege to each of its supporters. Every humble-minded Christian prefers to have the temptation of giving for worldly applause removed from him. And this we believe to be the spirit actuating some of the largest, as well as the humblest Christian givers of America.

THE EFFECTUAL, FERVENT PRAYER of the righteous availeth much—much more than we are accustomed to think. A Christian woman in a town in New York desired to obtain a schoolhouse for the purpose of starting a Sunday-school, but was positively refused by the skeptical trustee. Still she persevered, and entreated him again and again. "I tell you, Aunt Polly, it is of no use. Once for all you cannot have the schoolhouse for any such purpose." "I think I am going to get it," said Aunt Polly. "I should like to know how, if I don't give you the key." "I think the Lord is going to unlock it." "Maybe he will," said the infidel; "but I can tell you this, that he is not going to get the key from me." "Well, I am going to pray over it, and I have found out from experience that when I keep on praying, something always gives way." And the next time she came the hard heart of the infidel gave way, and she received the key.

A TEACHER IN ONE of our public schools was questioned by a pupil as to whether it was proper for a Christian—a professor of religion—to indulge freely in worldly amusements. In reply to this question, proposed so suddenly, and without any apparent cause, the teacher said,

"That seems to me a matter about which every one must decide for herself, after careful consideration. The Bible says, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' If you can thus glorify God, you are at liberty to engage in such amusements. If you can ask the blessing of God upon what you are about to do, or if you can ask him to go with you where you are about to go, you need have no scruple or hesitation. But," she added, "I think that when the time comes there will be no difficulties in the way. You will find that your heart, having taken in Christ, will be so full of him that you will care little for worldly amusements."

Here the conversation ended ; the teacher soon forgot the little talk, and knew not what seed she had sown. But not so with the scholar. More than two years had passed, when to the surprise of the teacher the girl came to her one morning before school, and said,

"Miss A——, do you remember a question I asked you when I was in your division about worldly amusements and a Christian life?"

Miss A—— did not at first recall it ; but after a while she was able to do so, and said,

"Yes, I do now remember it. Have you found it so?"

"Yes," said Minnie, "and it is all right now."

Wishing to draw her out, Miss A—— said, "What is all right?"

"Why, my duty as a professing Christian in regard to worldly amusements, and what I should do with the desire for them. But it is just as you said—I have no desire for them. When I gave myself to Christ, he so filled me with himself that I had no wish for anything without him."

"When did this great change happen, Minnie?"

"Nearly a year ago."

"You cannot tell how glad I am to hear all this. Why did you not come and tell me before?"

"I wanted," said Minnie, "to try myself more fully first ; but I still continue of the same mind, and very happy ; and I thank you most heartily for the good your words have done me. They led me to think more deeply about the subject, and they were the means, under God, of bringing me to him."

We are told that the shadow of the apostle, falling upon the sick, healed them. So our words and deeds tell upon those around us. Consciously or unconsciously, we are sowing seeds of good or evil. How careful should we be that the seed sown is good.



## SUGGESTIVE FIGURES.

**POPULATION.** The population of the City of New York, according to the United States Census of 1870, is 942,292. The State Census of 1875 is 1,046,037.

**TRANSIENT POPULATION.** The transient or floating population, may be estimated as follows: in any one day, on an average, we may suppose, there are of immigrants, temporarily stopping in the city, 5,000; of Seamen and Boatmen, 5,000; of Visitors at Hotels, 10,000; of Visitors at Boarding and Lodging Houses, 10,000; or in all say 30,000.

**FAMILIES.** The number of families living in the city is 185,789.

**DWELLINGS.** The number of dwelling-houses in the city is 67,200.

**TENEMENT HOUSES.** Houses containing three or more families, are classed as tenement houses. It is supposed that there are 20,000 tenement houses, and that they contain a population of 500,000 persons.

**NATIVITIES.** 523,198 persons were born in the United States; and 419,094 persons are from foreign countries of forty different nationalities.

**MARRIAGES.** The number of persons united in marriage, in the city, during the year, is estimated at 20,000.

**BIRTHS.** The number of births in the city, during the year, is estimated at 35,000.

**DEATHS.** The number of deaths in the city, during the year, is 30,709.

**PROPERTY.** The total valuation of property in the city is \$1,101,032,093.

**CITY TAXES.** The city taxes are nearly \$32,000,000 a year.

**PUBLIC AMUSEMENTS.** The money spent in theatres, operas, and other public amusements, is \$7,000,000 a year.

**PUBLIC EDUCATION.** For the public schools, \$4,000,000 a year is required.

**POLICE.** For the support of the police, \$4,000,000 a year is required.

**IMMIGRANTS.** For a number of years 200,000 immigrants per year landed at Castle Garden. In 1874 the number was 130,420, in 1875, 84,560, and in 1876, 68,264.

**CHURCHES AND ACCOMMODATIONS.** There are 489 churches, chapels, and missions of all kinds, with accommodations for 375,000 persons.

**PROTESTANT CHURCHES AND ACCOMMODATIONS.** There are 396 Protestant places of worship, with accommodations for 275,000 persons.

**PROTESTANT CHURCHES AND COMMUNICANTS.** There are 278 regularly incorporated Protestant churches, with an average membership of 300, which would give a total of 80,000 communicants.

**SABBATH-SCHOOLS AND ATTENDANCE.** There are 418 Sabbath-schools of all denominations, with an attendance of 115,826 pupils.

**PROTESTANT SABBATH-SCHOOLS.** There are 356 Protestant Sabbath-schools, with an attendance of 88,237 pupils.

**YOUNG MEN AND YOUNG WOMEN.** The number of males between the ages of 15 and 30 years, is 122,081. The number of females between the ages of 15 and 30 years, is 150,467. Probably 30,000 of the latter are servants.

**CHILDREN BETWEEN FIVE AND FIFTEEN.** The number of children in the city between the ages of five and fifteen is 197,363. The number 5 to 18 years of age, is 250,353.

**PUBLIC INSTRUCTION.** In the schools under the Board of Education there is an average attendance of 122,997.

**PRIVATE SCHOOLS, ETC.** In parochial schools, industrial schools, private schools, colleges, etc., there must be 35,000 more.

**WHOLE NUMBER AT SCHOOL.** In the public schools and private schools, etc.,

there are probably 157,997 regularly in attendance. The number of pupils who attend these schools for a longer or shorter period, is over 250,000.

**STREET CHILDREN.** Children growing up without any instruction. This number, variously estimated, may be set down at about 10,000.

**DRINKING PLACES.** Official statements place the number of licensed and unlicensed drinking saloons at 7,874. The money spent in these drinking places for liquor is variously estimated, but may be set down at \$60,000,000 a year.

**ARRESTS.** Total number of arrests by the Police Department for the year 1877. 92,830, of which 61,470 were for intoxication and disorderly conduct.

**CRIMES OF VIOLENCE.** Arrests for crimes of violence in 1877, 7,860.

**COMMITMENTS.** Commitments to the city prison in 1877, 47,569.

**INTEMPERANCE.** Of the whole number committed to the city prisons during the year, 35,676 were of intemperate habits, that is three-fourths of the whole number.

**LODGINGS.** Lodgings furnished at police stations in 1877, 185,124.

**LOST CHILDREN.** Lost children taken care of by the police in 1877, 5,592.

**OUT-DOOR POOR.** Out-door poor relieved in 1877, 22,782.

**BENEVOLENT SOCIETIES.** There are over 315 religious and charitable societies.

Of the more prominent societies, as the American Bible Society, the American Tract Society, etc., 39 reported last year an aggregate of nearly \$6,000,000.

The organized local charitable societies and institutions receive and disburse annually \$4,000,000.

**PUBLIC CHARITIES.** To the almshouses, prisons, hospitals, nurseries, schools, asylums, etc., under the care of the Commissioners of Public Charities and Correction, there were 144,854 commitments during the year 1877. It will be borne in mind that the returns from these institutions do not indicate the number of different individuals held. In many instances the same person has been committed several times. If he were committed twenty times during the year, there would be twenty commitments registered, and yet but one person. The constant population of these institutions is about 10,000.

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## OPERATIONS OF CITY MISSIONS IN VARIOUS PLACES.

City Mission, Brooklyn, N. Y.—15 missionaries, 27,171 visits, 959 meetings; receipts, \$18,641 63.

City Mission, Boston, Mass.—17 missionaries, 35,368 visits, 1,672 meetings; receipts, \$14,885 60.

City Mission, Philadelphia, Pa.—1 agent, 7 missionaries, 37,820 visits; receipts, \$3,103 56.

City Mission, Jersey City, N. J.—1 missionary, 2,780 visits, 221 meetings; receipts, \$1,255 63.

City Mission, Utica, N. Y.—2 missionaries, 4,000 visits, 200 meetings.

City Mission, New Bedford, Mass.—1 missionary, 1,450 visits, 450 meetings; receipts, \$2,102 05.

City Mission, Baltimore, Md.—1 missionary, 2,047 visits, 128 meetings.

City Mission, New Brunswick, N. J.—1 missionary, 4,088 visits, 283 meetings; receipts, \$1,029 49.

City Mission, Newark, N. J.

City Mission, Yonkers, N. Y.—1 missionary, 3,000 visits, 5,000 tracts,

City Mission, Williamsburg, N. Y.—3 missionaries, 5,875 visits, 6,730 tracts.

City Mission, Elizabeth, N. J.

City Mission, Morristown, N. J.

City Mission, Lynn, Mass.—1 missionary, 3,000 visits.

City Mission, Trenton, N. J.

City Mission, Peoria, Ill.—1 missionary.

City Mission, Lawrence, Mass.—1 missionary, 1,617 visits, 155 meetings.

Female City Mission, Baltimore, Md.—8 missionaries, 13,267 visits.

City Mission, St. Louis, Mo.

City Mission, Milwaukee, Wis.—1 missionary, 1,051 visits, 170 meetings, 12,000 tracts.

City Mission, San Francisco, Cal.—2 missionaries, 1,073 visits, 266 meetings

City Mission, Albany, N. Y.—7 missionaries, 16,066 visits, 359 meetings; receipts, \$6,376 79.

City Mission, Troy, N. Y.—1 missionary, 1,000 visits; receipts, \$1,000.

City Mission, Buffalo, N. Y.—1 missionary, 3,500 visits.

City Mission, Syracuse, N. Y.—1 missionary, 2,346 visits.

Female Bible Society, New York, N. Y.—30 Bible women; receipts, \$25,257 71.

Female City Mission, New York, N. Y.—15 missionary women; receipts, \$7,691 85.

City Mission, London, England—442 missionaries, 1,829,086 visits, 59,931 meetings; receipts, \$250,000.

City Mission, Glasgow, Scotland.—41 missionaries, 94,558 visits; receipts, \$40,000.

City Mission, Liverpool, England—23 missionaries, 75,767 visits, 2,675 meetings; receipts, \$10,000.

City Mission, Belfast, Ireland—20 missionaries, 39,351 visits, 103 meetings; receipts, \$5,000.

## FORM OF MISSIONARY REPORT.

## Ward Report

787

Number of visitors.
Number of tracts distributed.
Bibles and Testaments supplied to the destitute.
Vols. lent from ward libraries.
Children gathered into Sabbath schools.
Children gathered into day schools.
Persons gathered into Bible classes.
Persons induced to attend church and mission stations.
Temperance pledges obtained.
Preaching services held.
Prayer-meetings held.
Persons restored to church fellowship.
Missionary visits made.
Calls made and received.
Converts united with evangelical churches.
Families relieved.
Amount given.

## FORM OF FEMALE MISSIONARY REPORT.

Assistant Missionary Report

Month

187

Number of Tracts distributed.	
Bibles and Testaments supplied to the destitute.	
Vols. lent from ward libraries.	
Children gathered into Sabbath schools.	
Children gathered into public schools.	
Persons gathered into Bible classes.	
Persons induced to attend church and mission stations.	
Temperance pledges obtained.	
Religious meetings held.	
Persons restored to church fellowship.	
Missionary visits.	
Calls made and received.	
Persons united with churches.	
Families relieved.	

FORM OF RETURN FOR CANVASSING A DISTRICT.

City Missionary Census

New York.

187.

Street.	Number.	NAME.
		Adults.
		Children.
		Protestants.
		Romanists.
		Jews.
		Universalists, etc.
		Communicants.
		Attending church.
		Not attending church.
		Children in Sabbath-schools.
		Children not in Sabbath-schools.
		Destitute.
		Sick.
		REMARKS.



TREASURER'S REPORT.

1877.		1877.	
To amount paid for Missionary services	\$24,197 50	By amount received from Donations...	\$18,580 57
To amount paid for Tracts, Papers, and Printing	2,603 95	By amount received from rents and other sources	4,905 78
To amount paid for Office-rent, Postage, Stationery, and Advertising	1,427 39	By amount received from churches and Sabbath-schools	2,250 81
To amount paid for Mission Stations, rents, and running expenses	10,251 17	By amount received from Fem. Branch,	7,458 37
To amount paid for Insurance, Taxes, and repairs on property	796 98	By amount received from Legacies...	4,400 00
		Deficit	1,681 46
	\$39,276 99		\$39,276 99
Old debt brought forward, \$9,375 22			
Add deficit, as above..... 1,681 46			
Total indebtedness.....\$11,056 68			

E. and O. excepted.  
Audited and found correct.

MORRIS K. JESUP, Treasurer.

WALTER T. MILLER, }  
AMBROSE K. ELY, } Auditors.

## DIRECTORS FOR LIFE.

BY THE PAYMENT OF FIFTY DOLLARS.

THE LIFE DIRECTORS ARE ENTITLED TO RECEIVE TWO THOUSAND PAGES  
OF TRACTS ANNUALLY.

Abbe, G. W.	Bronson, Robert D.	Demarest, James.
Adams, Mrs. Martha B.	Bronson, Frederick.	Dimon, Miss Harriet.
Adams, Rev. Dr.	Bronson, C. P., M. D.	Dodge, William E.
Adams, Mrs. Crowel.	Bronson, Miss Mary.	Dodge, Charles C.
Agnew, C. R., M. D.	Bronson, Theodore B.	Dodge, William E., Jr.
Agnew, John T.	Brower, John J.	Dodge, A. G. P.
Aitken, John.	Brown, Mrs. A. C.	Dodge, Mrs. William E.
Alexander, Rev. Samuel D.	Brown, W. Smith.	Dodge, Mrs. William E., Jr.
Allen, Mrs. T. F.	Brown, William R.	Dodge, Mrs. A. G. P.
Allen, T. F., M. D.	Brown, Rev. George.	Doreinus, T. S.
Ambler, Mrs. Benjamin.	Brown, Mrs. James A.	Doremus, T. C.
Anderson, John.	Brown, Rev. J. Eastburn.	Dowley, John.
Andrews, Mrs. Loring.	Brown, Robert I.	Downer, F. W.
Astor, J. J.	Brown, Elias G.	Downer, Mrs. Eliza.
Ayres, Daniel.	Browning, J. Hull.	Downer, Samuel R.
Baird, John.	Bruen, Wm. L.	Downer, Mrs. F. W.
Baker, Dwight.	Bruen, Mrs. Louisa Jay.	Downer, F. W., Jr.
Baker, H. J.	Bruen, A. M.	Dudley, Joseph A.
Baker, Josiah W.	Bruen, Alexander J.	Dunn, Rev. James B.
Baker, Charles J.	Burchard, Rev. Dr. S. D.	Dunsecomb, Edward.
Baldwin, M. H.	Burden, Charles.	Durfee, Charles.
Balen, Peter.	Burkhalter, Charles.	Duryea, Rev. Dr.
Ball, Henry.	Bush, Rev. C. P.	Dwight, Henry H.
Barbour, William.	Cadmus, Dr. Andrew L.	Earle, John H.
Bange, Henry.	Camp, Benjamin F.	Edwards, Alfred.
Bard, John.	Campbell, John.	Edwards, Walter.
Bard, Mrs. Margaret J.	Carpenter, George.	Egleston, David S.
Barron, John C., M. D.	Case, Miss Theodora Storm.	Ely, Zebulon S.
Beale, George W.	Cauldwell, William A.	Ely, Ambrose K.
Beekley, S. M.	Chambers, Rev. Dr. T. W.	Evans, Lemuel G.
Beebe, Hon. Welcome R.	Cheever, Rev. Dr.	Everts, Rev. Dr.
Beekman, J. W.	Chrystie, Albert.	Fanning, Charles.
Bell, Thomas.	Church, Samuel A.	Fellows, James.
Benédiet, Elias C.	Clark, J. W.	Field, H. W.
Bishop, Mr.	Clark, Rev. Frederick G.	Field, Mrs. Virginia H.
Bishop, Mrs.	Clark, Albert.	Fisher, Abijah.
Bishop, Nathan, L.L. D.	Clark, Elijah F.	Fisk, Harvey.
Black, James.	Cobb, Rev. A. P.	Fitch, James, M. D.
Black, William.	Cobb, Mrs. A. P.	Fonda, R. D.
Black, Wm. D.	Cobb, Mrs. M. C.	Forgay, William.
Black, Robert C.	Cochran, Thomas.	Foster, F. G.
Black, Mrs. William.	Cockcroft, Mrs. C. H. V.	Ganse, Rev. H. D.
Black, Julia A.	Cockcroft, James, M. D.	Garrison, W. R.
Black, Delia D.	Colgate, Charles W.	Geery, Isaac.
Black, Hattie S.	Colgate, Charles C.	Geyer, Rev. Julius W.
Bloomer, Rev. Isaac.	Coleman, E. W.	Gibson, James R.
Bliss, Ira.	Cook, Rev. J. W.	Gillies, James W.
Bliss, George.	Conkling, Rev. N. W.	Gillilan, E. H.
Bonner, Robert.	Cornell, John B.	Gilman, W. S.
Bonner, Mrs. Robert.	Corning, H. K.	Goff, Robert H.
Booth, William A.	Craig, Hector.	Gould, John.
Booth, William T.	Crane, J. J., M. D.	Gray, Horace.
Booth, Rev. Dr. R. R.	Crane, J. A.	Greenleaf, Thomas.
Booth, Rev. Henry M.	Crane, Hiram A.	Griffin, Herman.
Boyd, Miss Maria.	Crosby, Rev. Dr.	Griffin, C. F.
Boyd, Miss Sarah M.	Crosby, Mrs. Howard.	Griswold, A. W.
Boyd, William A.	Crum, John A.	Griswold, Mrs.
Boyd, Mrs. William A.	Cutter, W. T.	Guilbert, Rev. Edmund.
Boyd, Rev. Melville.	Cutter, Stephen.	Haines, William A.
Brewster, L.	Cuyler, Rev. T. L.	Haines, Mrs. W. A.
Brick, Riley A.	Dana, Charles.	Haines, W. A., Jr.
Brinckerhoff, Mrs. Wm.	Davenport, W. H.	Hall, V. G.
Bronson, Mrs. Arthur	Davenport, A.	Hall, John T.
Bronson, Mrs. Isaac.	Davis, Samuel D.	Hall, Valentine G.
Bronson, Willett.	Decker, Alfred,	Hall, Miss Anna R.

- Hall, Rev. John D. D.  
 Hall, Valentine G., Jr.  
 Hallock, L., M. D.  
 Hallock, Rev. Dr.  
 Hallock, Mrs. Dr. Lewis.  
 Hallock, Miss Delia K.  
 Halsey, Stephen A.  
 Halsted, W. M.  
 Halstead, P. S.  
 Halsted, Robert.  
 Hamersley, John W.  
 Hamersley, James H.  
 Hamersley, Helen R.  
 Hamersley, A. Gordon.  
 Hamersley, Louis C.  
 Hamilton, Rev. S. M.  
 Hammond, John A.  
 Harmer, C. G.  
 Harriman, Oliver.  
 Harriman, Mrs. Oliver.  
 Harris, T. H.  
 Hart, Rev. Charles E.  
 Hart, Miss Jane Maria Storm  
 Hatch, A. S.  
 Hatfield, Rev. Dr.  
 Hatfield, Robert G.  
 Hatt, Rev. George.  
 Hay, Allan.  
 Hay, James.  
 Hay, Thomas.  
 Hay, Robert.  
 Hay, Allan, Jr.  
 Hay, Thomas.  
 Hawley, E. I.  
 Hawley, D. E.  
 Hedges, Miss C. A.  
 Herrick, J. H.  
 Herrick, J. K.  
 Hersey, J. D. T.  
 Hersey, Mrs. J. D. T.  
 Higgins, J. W.  
 Hitchcock, Rev. E. W.  
 Hitchcock, Hiram.  
 Hoe, Robert.  
 Holden, James C.  
 Hoppock, M. A.  
 Houghton, C. W.  
 Houghton, Elizabeth S.  
 Houghton, E.  
 Howell, John H.  
 Howland, Mrs. G. G.  
 Hoyt, Miss Jane Maria Storm  
 Humbert, W. B.  
 Hunt, T.  
 Hunt, Jonathan.  
 Hurlburt, Henry A.  
 Hyatt, E.  
 Irvin, Richard.  
 Irving, Rev. P. T.  
 Irwin, David.  
 Jackson, Lewis E.  
 Jackson, Henry Martyn.  
 Jackson, Albert Morris.  
 Jaffray, Edward S.  
 Jaffray, Mrs. E. S.  
 Jaffray, Florence.  
 Jaffray, Robert.  
 James, D. Willis.  
 James, Mrs. D. Willis.  
 James, Rev. Dr.  
 Jay, Miss Elizabeth C.  
 Jennison, William, Jr.  
 Jesup, Morris K.  
 Jesup, Mrs. Morris K.  
 Johnson, John E.  
 Johnston, John T.  
 Johnston, James B.  
 Johnston, Mrs. John.  
 Jones, Miss Carrie L.  
 Jones, Roswell S.  
 Jones, I. Wynne.  
 Joy, Joseph F.  
 Joy, Mrs. Joseph F.  
 Kendrick, Rev. J. R., D. D.  
 Kellogg, Rev. A. H.  
 Kelly, William.  
 Kennedy, R. L.  
 Kennedy, Mrs. R. C.  
 Kennedy, John S.  
 Kenyon, John S.  
 Kerr, John.  
 Ketchum, Morris.  
 Kingman, Martin E.  
 Kernochan, J.  
 King, W. L.  
 Kingman, F. Eliza.  
 Kip, Isaac L., M. D.  
 Kip, B. L.  
 Kip, William W.  
 Kirby, L.  
 Kittredge, Rev. A. E.  
 Lane, Josiah.  
 Lane, N. B.  
 Lane, G. W.  
 Larcomb, R. I.  
 Lathrop, Rev. Dr. Edward.  
 Lawrence, Joseph.  
 Leavitt, J. W.  
 Lenox, James.  
 Le Roy, Jacob.  
 Lestrade, Rev. J. P.  
 Libbey, William.  
 Libbey, Elizabeth.  
 Libbey, William, Jr.  
 Libbey, Jonas M.  
 Libbey, Frederick A.  
 Link, Frederick.  
 Littell, H. B.  
 Livingston, Catherine L.  
 Lockwood, Le Grand.  
 Lounsbery, Miss Nanie.  
 Lounsbery, James.  
 Lucas, Rev. G. C.  
 Ludlow, J. R.  
 Ludlow, Rev. Dr. James M.  
 Ludlow, E. H.  
 Lugar, George C.  
 Lyon, Amasa U.  
 Lyle, Alexander.  
 McAuley, Rev. John M., D.D.  
 McDougal, Joseph.  
 McCracken, Francis.  
 McCurdy, R. H.  
 Maghee, Mrs. J. Holmes.  
 Magoon, Rev. E. L., D. D.  
 Mann, Rev. Joel.  
 Manning, C. J.  
 Martin, Mrs. William R.  
 Martin, R. W., Jr.  
 Marquand, F.  
 Marvin, John B.  
 Maynard, F.  
 Mead, E. M.  
 Mead, Frederick.  
 McKean, Rev. John A.  
 McKesson, G. C.  
 McKiekar, Rev. W. N.  
 Merrill, Charles.  
 Metcalf, J. W.  
 Milbank, J.  
 Miller, E. H.  
 Miller, D. S.  
 Miller, Walter T.  
 Mingins, Rev. George J.  
 Mitchell, Marcus.  
 Moffat, David.  
 Monroe, J. W.  
 Monroe, Elbert B.  
 Mooney, L. H.  
 Morgan, E. D.  
 Morgan, M. C.  
 Morgan, E. M.  
 Morgan, Homer.  
 Morley, Isaac, Jr.  
 Mortimer, I. H.  
 Morton, Levi P.  
 Morton, Mrs. Levi P.  
 Munn, W. H.  
 Murray, Rev. Dr. James O.  
 Myers, John K.  
 Nelson, T. S.  
 Nevins, D. H.  
 Newton, Rev. R. H.  
 Niemann, Henry W.  
 Norrie, A.  
 North, John S.  
 Odell, Hamilton.  
 Olcott, H. W.  
 Olcott, John N.  
 Oothout, W.  
 Oothout, Henry.  
 Opdyke, George.  
 Ormiston, Rev. Wm., D. D.  
 Otis, Joseph.  
 Parish, Mrs. Susan.  
 Parker, W., M. D.  
 Parker, Rev. Richard.  
 Parr, Benjamin.  
 Parsons, John E.  
 Patton, Rev. Dr.  
 Paxson, William.  
 Paxton, Rev. W. M., D. D.  
 Pell, William Black.  
 Peck, H. N.  
 Pellew, Henry E.  
 Phelps, Mrs. A. G.  
 Phelps, G. D.  
 Phelps, George D., Jr.  
 Phelps, Mrs. Mary S.  
 Phelps, William.  
 Phelps, I. N.  
 Pickersgill, W. C.  
 Pond, Mrs. Harriet N.  
 Porter, D. C.  
 Post, A. C., M. D.  
 Potter, Howard.  
 Powell, W. R.  
 Powers, W. P.  
 Powers, Mrs. W. P.  
 Pryer, Mrs. Catharine J.  
 Pyne, Percy R.  
 Quincy, John W.  
 Rankin, Rev. E. E., D. D.  
 Ray, Mrs. Mary R.  
 Read, Rev. C. H.  
 Remsen, Henry R.  
 Ritter, D. W.  
 Ritter, Thomas, M. D.  
 Robert, C. R.  
 Robbins, G. S.  
 Robinson, Rev. C. S., D. D.  
 Robertson, J. A.  
 Rogers, Rev. Dr. E. P.  
 Rooker, Rev. W. Y.  
 Roosevelt, Theodore.  
 Rushton, F. V.  
 Ruston, John.  
 Sabine, G. A., M. D.  
 Salter, Uriah.  
 Sawyer, Edward P.  
 Sawyer, Horace.  
 Schieffelin, H. M.  
 Schieffelin, James L.  
 Schieffelin, S. B.

Scott, William.	Storm, Clarence.	Vermilye, Rev. Dr.
Schnhardt, Frederick.	Storm, Edna Graham.	Vermilye, Thomas E., Jr.
Shedd, Rev. W. G. T., D. D.	Storm, Thomas.	Vermilye, W. M.
Seymour, W. N.	Storm, Mrs. Thomas.	Voorhees, Rev. Henry V.
Sheafe, J. F.	Storm, Miss John G.	Waite, Charles C.
Sheafe, Mrs. James F.	Storm, Mrs. Edith.	Walker, William.
Silver, George.	Storm, Miss Theodora M.	Walker, H. H.
Simonson, George M.	Strong, Mary A.	Wallace, William.
Sloane, Rev. J. R. W.	Stryker, Rev. Peter.	Walsh, A. R.
Sloss, Rev. Robert.	Stuart, R. L.	Ward, D. S.
Smith, Caleb T.	Stuart, Alexander.	Ward, L. B.
Smith, William Henry.	Stuyvesant, N. W.	Watrons, Richard.
Smith, Adon.	Suydam, James.	Webb, W. H.
Smith, Rev. Dr. Asa D.	Snydam, Mrs. Cornelia.	Welsh, Henry.
Smith, Gamaliel G.	Suydam, Mrs. James.	Wescott, Rev. Isaac.
Smith, Edmund A.	Talbot, W. R.	West, E. S.
Smith, J. Finley.	Talbot, August.	West, N. W.
Smith, Rev. Dr. E.	Talcott, James.	West, W. G.
Smith, Walter M.	Talmadge, Henry.	Weston, Rev. Dr.
Smith, Roswell C.	Taylor, Dr. Isaac E.	Wetherspoon, George.
Smith, L. Rayard.	Taylor, Moses.	Wetmore, D. W.
Snyder, Henry.	Taylor, Charles.	Wetmore, A. R.
Spencer, Mrs. C. L.	Taylor, Rev. Wm. M., D. D.	Wetmore, William.
Spencer, P. A.	Terbell, H. S.	Wetmore, G. C.
Sprague, John H., Jr.	Terry, John T.	Wetmore, T. R.
Sprague, Anna A.	Thomas, C. W.	Wheeler, Mrs. M. B.
Squire, Charles, Jr.	Thompson, Rev. Dr.	White, Edward.
Stebbins, Rev. Henry H.	Thompson, David.	White, B. Ogden.
Steward, John.	Thorne, Richard J.	Whitlock, William.
Steward, John, Jr.	Titus, James H.	Whittelsey, H.
Steward, D. J.	Torry, S. W.	Wickes, W. W.
Stewart, James.	Tucker, J. C.	Wiggins, James.
Stewart, W. R.	Tyng, Rev. Dr.	Williams, D. S.
Stewart, James.	Tyng, Rev. S. H., Jr.	Williams, Rev. Dr.
Stoddard, Rev. E. W.	Van Allen, William.	Wilson, D. M.
Stokes, James.	Van Antwerp, Mrs. James.	Wilson, James.
Stokes, Mrs. C. P.	Van Buren, Thomas B.	Wolcott, Gardner Howland.
Stokes, A. G. P.	Van Nest, John.	Wolcott, Frederick H.
Stokes, James, Jr.	Van Nest, Rev. A. R., Jr.	Wolfe, J. D.
Stokes, Thomas.	Vannort, George M.	Wood, O. E.
Stone, W. W.	Van Rensselaer, H. R.	Woodhull, Mrs. Sarah.
Stone, L. P.	Van Rensselaer, Alexander.	Woodhull, Miss Sarah.
Stone, Walton.	Van Voorhis, B. W.	Woods, Justus O.
Storm, Mrs. Jane Maria.	Van Zandt, Rev. Dr. A. B.	Wynkoop, F. S.

## MEMBERS FOR LIFE.

BY THE PAYMENT OF TWENTY DOLLARS.

THE LIFE MEMBERS ARE ENTITLED TO RECEIVE ONE THOUSAND PAGES OF TRACTS ANNUALLY.

Abernethy, Charles	Armstrong, A. C.	Brown, H. E.
Alvord, George B.	Aspinwall, Julia, of Mass.	Blakeman, Mrs. L. V. N.
Amory, Jonathan.	Atterbury, A. G.	Bedell, Rev. Dr. G. T.
Andrews, William L.	Atterbury, L., Jr.	Beers, Henry N.
Auman, Mrs. E. C.	Atterbury, Rev. W. W.	Brandege, Henry J.
Angell, Mrs. Juliana C.	Atwater, William L.	Burkhalter, S.
Angevine, Onderdonk.	Auchincloss, Mrs. Hugh.	Bussing, Mrs. Abraham.
Ames, Barret.	Adams, Coe.	Bussing, Miss Mary.
Adams, Susan M.	Adrianee, John P.	Bussing, Robert S.
Alexander, L. D.	Allen, R. L.	Boyce, Miss P. O.
Alexander, H. M.	Andrews, Mrs. Henry.	Baker, James.
Allen, Henry.	Atterbury, B. B.	Bailey, J. J.
Allen, Mrs. Amelia.	Allison, Mrs. M.	Barton, J. B.
Adams, Mrs. Mary A.	Amelung, John A., Jr.	Barstow, Caleb.
Adams, T. Magoun.	Banks, James L., M. D.	Bellamy, Rev. David
Adams, J. H.	Barrett, A. L. S.	Benedict, E. C.
Adams, Priscilla S.	Barrett, Minnie I. S.	Benjamin, Joseph.
Adams, William.	Barnard, S. W.	Beekman, Henry.
Archer, William.	Bradley, Wm. H.	Beers, Matthew H.
Armstrong, Mrs. William.	Brown, Albert N.	Beers, A. H.
Armstrong, J.	Brown, J. D.	Burr, E.



- Bigelow, H., Jr.  
 Bigelow, Richard.  
 Belknap, E. S.  
 Benjamin, Joseph.  
 Bliss, Miss Emily.  
 Bogert, James.  
 Booth, Mrs. Otis W.  
 Battell, J.  
 Bartlett, Caleb.  
 Burrows, Rev. E. P.  
 Burchard, Rev. Dr.  
 Bogardus, Miss Cordelia E.  
 Bogert, James L.  
 Bogert, S. G.  
 Ballard, William.  
 Black, Mrs. Delia M.  
 Bradford, H. S.  
 Blatchford, Miss Jenny  
 Blauvelt, Wm. O.  
 Blauvelt, Rev. C. R.  
 Bowen, James.  
 Broadhead, Mrs. Eliza.  
 Brown, Mrs. Harriet.  
 Brown, Mrs. R. J.  
 Brown, E. J.  
 Boughton, P.  
 Brown, Miss C. E. D.  
 Brown, Rev. Daniel.  
 Brown, George, Jr.  
 Brewster, Seabury.  
 Bull, Reuben C.  
 Burns, A.  
 Brunson, E. W.  
 Butts, Rev. Joshua.  
 Baldwin, H. M.  
 Burns, Miss Ida.  
 Burrows, Mrs. Philip  
 Burrows, Miss Anna.  
 Bradford, William.  
 Bulen, J. H.  
 Brush, Joshua.  
 Brush, Jonathan E.  
 Brown, R. J., Jr.  
 Brown, Mrs. J. Crosby.  
 Barritt, Francis.  
 Burden, Charles.  
 Burden, Mrs. Charles.  
 Burrucker, Frederick C.  
 Bussing, Mrs. J. S.  
 Bushnell, C.  
 Butler, Charles.  
 Buchan, Robert.  
 Burritt, Mrs. Grace.  
 Bussing, J. S.  
 Bussing, Abraham  
 Bussing, Mrs. E. K.  
 Benedict, H. M.  
 Bidwell, Rev. W. H.  
 Briggs, A. T.  
 Baker, Miss Fanny L.  
 Bailey, Rev. S. W.  
 Beach, Mrs. Mary M.  
 Baker, J. H.  
 Baker, Mrs.  
 Barret, William S.  
 Blauvelt, D. T.  
 Butler, B. F.  
 Burchard, G.  
 Cook, John F.  
 Cobb, Mrs. Mary Ann.  
 Christie, Wm. H.  
 Currier, J. A.  
 Cole, Rufus L.  
 Calhoun, J. C.  
 Carpenter, Rev. Hugh S.  
 Cartwright, William.  
 Clark, Henry E.  
 Carson, John C.  
 Collins, Ellen.  
 Carson, Mrs. J. C.  
 Case, R. L.  
 Caswell, N.  
 Chalker, Rev. R. A.  
 Chambers, Rev. George S.  
 Chapman, Alfred.  
 Chester, S. W.  
 Cleveland, J.  
 Corse, Israel.  
 Coe, Rev. Noah.  
 Cauldwell, Miss Caroline.  
 Cauldwell, Charles M.  
 Coe, Rev. David B.  
 Coie, J. P.  
 Coles, Miss E. S.  
 Colgate, William.  
 Colgate, Edward.  
 Colt, Harris.  
 Colt, W. A.  
 Cobb, Sandford, Jr.  
 Cobb, Mrs. J. N.  
 Cobb, Rev. A. P.  
 Collins, Margaret.  
 Collins, Mary M.  
 Cornell, Theodore.  
 Cornell, Rev. Frederick F.  
 Cornell, Mrs. W. W.  
 Cooke, Joseph S.  
 Clark, James B.  
 Clark, Abraham B.  
 Crane, J. C.  
 Crawford, Rev. John.  
 Creed, Richard.  
 Curtis, Lewis.  
 Cutter, George R.  
 Crane, A. C.  
 Crane, Miss Henrietta.  
 Crane, Mrs. A. Aletta.  
 Cruger, Mrs. J. C.  
 Cruikshank, J.  
 Cutter, Rev. Dr.  
 Calhoun, Mrs. W. H.  
 Caldwell, J. C.  
 Curtis, J. F.  
 Curtis, Charles L.  
 Cummings, J. P.  
 Cummings, Thomas.  
 Chidlaw, Rev. B. W.  
 Cauldwell, Thomas W.  
 Cauldwell, George E.  
 Cadmus, Abraham.  
 Crawford, Rev. M. D. C.  
 Cooper, Peter.  
 Crane, Miss M. A. A.  
 Crane, Mrs. C. O.  
 Crane, T. S.  
 Cumming, Capt. W.  
 Crane, Mrs. John J.  
 Cristy, Moses.  
 Crosby, R. R.  
 Comstock, F. H.  
 Colwell, Wm. H.  
 Daily, James.  
 Derickson, Samuel.  
 Dansforth, E. J.  
 Denike, Abraham.  
 Dickhout, Rev. Conrad.  
 Dickson, Mrs. James.  
 Dixon, Elbert.  
 Dunning, Mrs. W. H.  
 Dunning, W. H.  
 Dunning, B. F.  
 Dawson, Miss Mary J.  
 De Forest, Mrs. L.  
 DeForest, H. G.  
 De Forest, Mrs. Benjamin.  
 Deming, Rev. M. R.  
 Demund, Rev. Isaac.  
 Demund, Frederick F. C.  
 Darling, Hon. W. A.  
 Darling, Rev. C. C.  
 Delafield, J.  
 Decker, Mrs. K. R.  
 Decker, C. N.  
 Dunscomb, Edward, Jr.  
 Durfee, Mrs. A. S.  
 Downs, Benjamin F.  
 De Witt, Rev. John.  
 De Witt, Mrs. Helen.  
 De Witt, John E.  
 Drake, James H.  
 Dwight, Edmund.  
 Dubois, Henry.  
 Dubois, Mrs. Caroline.  
 Danshee, James.  
 Denny, Mrs. Thomas.  
 Douglas, Benjamin.  
 Dusan, John F.  
 Delaplaine, Mrs. Julia A.  
 Disosway, C. R.  
 Dwight, John.  
 Emerson, Mrs. Wm. H.  
 Engles, John, Jr.  
 Eno, A. R.  
 Eaton, Rev. Horace.  
 Earle, J. Hobart.  
 Earle, Abraham L.  
 Earle, Mrs. Sarah.  
 Ely, Mrs. E. C.  
 Ely, Maria L.  
 Ely, Epaphras C.  
 Edgar, Miss Anna Judson.  
 Evarts, W. M.  
 Eyre, Mrs. Henry.  
 Falconer, J.  
 Fanning, Mrs. Eleanor G.  
 Fanshaw, Mrs. Daniel.  
 Fanshaw, J. A. T.  
 Fellows, L. S.  
 Fellows, R. S.  
 Ferris, Mrs. Letitia S.  
 Ferris, Mrs. Catharine.  
 Ferris, Rev. W. H.  
 Finney, Rev. Spencer L.  
 Fisher, John T.  
 Foote, Horace A.  
 Fox, G. T., Jr.  
 Floy, Rev. James, D. D.  
 Fraser, Thomas.  
 Freeland, Mrs. Rebecca I.  
 Frelinghuysen, Miss Sarah  
 Frelinghuysen, Frederick.  
 Frost, Samuel.  
 Fuller, Mrs. E. S.  
 Garner, Miss A. I.  
 Gray, John.  
 Gray, J. E.  
 Greenough, Rev. William.  
 Griswold, Mrs. A. W.  
 Gunning, T. B.  
 Gihon, J.  
 Gelston, Mary.  
 Gaston, Mrs. Elizabeth.  
 Gant, F. S.  
 Gantz, J. J.  
 Gerard, J. W.  
 Gorham, Miss Ann.  
 Gibson, W. C.  
 Gibson, Hanson C.  
 Gilbert, Clinton.  
 Gillette, Mrs. Rev. Dr.  
 Givan, Mrs. Mary.  
 Goodsell, Rev. M.  
 Gray, Nathaniel.  
 Golden, Allison D.

- Gorton, Mrs. Nancy  
 Green, William.  
 Greene, Martin E.  
 Grosvenor, Mrs. M. A.  
 Gehrhauser, John.  
 Gouldy, Francis.  
 Greenough, Mrs. J. J.  
 Greenough, Miss Lydia J  
 Gibson, John Rankin.  
 Gridley, Edward.  
 Griswold, A. W.  
 Griswold, Mrs. A. W.  
 Griswold, Mrs. C. W.  
 Gouldy, Mrs.  
 Hahn, Christian.  
 Holmes, Wm. B.  
 Hillman, W.  
 Hallock, Wm. K.  
 Hallock, Hor. Warren.  
 Haley, Thomas.  
 Haley, Mrs. Sarah A.  
 Halliday, S. B.  
 Hallock, Francis E.  
 Hallock, Harriet J.  
 Hallock, L. S. J.  
 Hallock, Mrs. Rev. Dr.  
 Hamilton, John.  
 Hanford, A. R.  
 Hartley, Robert M.  
 Hartley, Marcellus.  
 Harner, Charles G.  
 Harvey, William.  
 Harvey, Willard.  
 Hastings, Miss Theodosia.  
 Haines, Mrs. S.  
 Harkness, Rev. James.  
 Harris, Mrs. Joseph.  
 Harris, Thomas L.  
 Henderson, Thos. G.  
 Heyer, Rev. William S.  
 Henell, Frederick.  
 Henley, James W.  
 Helfenstine, Rev. J.  
 Hiscocx, Rev. Dr.  
 Hitchcock, Miss A. L.  
 Holt, Charles, Jr.  
 Holmes, Samuel P.  
 Hutchinson, J.  
 Horton, Rev. Richard.  
 Huntingdon, Rev. F. B.  
 Huntington, E. B.  
 Hunter, Kate P.  
 Howland, G. S.  
 Howland, Mrs. G. S.  
 Hughes, Mrs. Sarah.  
 Hughes, Edward.  
 Hughes, George H.  
 Hughes, Edward, Jr.  
 Hughes, Augustus.  
 Hovey, Mrs. Rev. J. P.  
 Hastings, Rev. Thomas S.  
 Hastings, Mrs. Thomas S.  
 Hay, Mrs. Allan.  
 Hastings, Mrs. Dr. Thomas.  
 Hay, James.  
 Hays, Mrs. D. C.  
 Harris, John.  
 Harris, T. H.  
 Hurlbut, Henry A.  
 Hurlbutt, Richard W.  
 Hurlbut, William H.  
 Hurlbut, Mrs. R. W.  
 Hull, Maurice C.  
 Ireland, Mrs. H.  
 Isham, F.  
 Isham, Charles H.  
 Jennings, S. B.  
 Jones, Robert.  
 Jones, Perez.  
 Jones, Miss Mary S.  
 Jones, Mrs. J. W.  
 Johnson, James C.  
 Johnson, Jeremiah.  
 Johnson, William H.  
 Johnson, J. H.  
 Johanson, Mrs. J. H.  
 Joslyn, O. W.  
 Joslyn, Nina M.  
 Joslyn, Edwin M.  
 Joslyn, Gracie.  
 Joslyn, Orlando.  
 Joslyn, Frederick.  
 Jackson, Joseph C., Jr.  
 Jackson, Mrs. Joseph C.  
 Jackson, John P., Jr.  
 Jackson, Thomas L.  
 Jenkins, Richard.  
 Jaffray, William.  
 Judson, Charles G.  
 Keley, R. W.  
 Kingsbury, Rev. O. A.  
 Kingman, Mrs. M. C.  
 Kettle, Miss Mary B.  
 Kirby, Valentine.  
 Kelly, Robert W.  
 Kip, Wm. W.  
 Kellog, Edwin F.  
 Kettle, Mrs. Margaret W.  
 Ketcham, T.  
 King, John S.  
 Kip, Rev. F. M.  
 Kip, Mrs. L. W.  
 Kip, I. L.  
 Ketcham, S.  
 Kingsbury, O. R.  
 Knox, Rev. J. P.  
 Kirtland, Rev. Mr.  
 Kip, Anna Wilson.  
 Keine, William B.  
 Kirkland, C. P.  
 Krebs, Minnie Platt.  
 Krebs, John De Witt.  
 Kyle, James.  
 Ludington, C. H.  
 Lander, T. D.  
 Lathrop, J. L.  
 Lathrop, Janie.  
 Lakin, Rev. A. S.  
 Landon, J. Ruggles.  
 Lyon, A.  
 Lakin, Mrs. A. L.  
 Lamont, Charles A.  
 Lane, A.  
 Lawton, George W.  
 Langdon, Walter.  
 Lyles, Mrs. Catharine.  
 Lee, Miss Ama P.  
 Leet, Horace.  
 Lester, Anna M.  
 Lawlin, R. E.  
 Leavenworth, Mrs. R.  
 Leverich, Mrs. Charles.  
 Lester, Andrew.  
 Lester, I. P.  
 Lord, Benjamin.  
 Lord, D. N.  
 Lockwood, Rev. Benjamin.  
 Ludlum, Mrs. Emily W.  
 Lusk, Rev. Mr., Jersey City.  
 Love, John.  
 Love, Rev. John, Jr.  
 Linsly, John H.  
 Linsly, Miss M. K.  
 Le Cronier, George.  
 Lester, James Francis.  
 Lathrop, A. S.  
 Lucas, Rev. George C.  
 Lester, Miss Mary E.  
 Lawrence, Joseph.  
 Lawrence, Cornelia A.  
 Lawrence, J. M.  
 Low, Mrs. J.  
 Lyons, Hannah E.  
 Lathrop, Rev. Calvin.  
 Lathrop, Charles D.  
 Lathrop, John D.  
 Macy, Mary N.  
 Macy, Miss Edith N.  
 Macy, F. W.  
 Maitland, Mrs. R. L.  
 Martin, R. W., Jr.  
 Martin, Mrs. R. W.  
 Martin, William C.  
 Maplesden, Reuben.  
 Marquand, Josiah P.  
 Marsh, Samuel.  
 Mervin, Eliza.  
 Mason, Mrs. J. L.  
 Mason, T. M.  
 Mason, James R.  
 Mather, Mary.  
 Mather, G.  
 Mather, C. Milton.  
 Matthews, W.  
 Maghee, Thomas.  
 Magie, David.  
 Magie, Mrs. Maria.  
 Magie, Miss Phebe T.  
 Murray, Miss M.  
 Muller, Adrian H.  
 Mangum, W. D.  
 M'Alpine, D. H.  
 M'Auley, S. S., M. D.  
 M'Intyre, Alex.  
 M'Carthy, R.  
 M'Comb, Mrs. J.  
 M'Comick, Richard.  
 M'Corkle, Miss Carrie E.  
 M'Clenahan, William.  
 M'Lane, Rev. Mrs. J. W.  
 M'Lanahan, George Wm.  
 M'Lellan, Joseph.  
 M'Loughlin, James.  
 M'Namee, T.  
 M'Murray, Henry.  
 M'Curdy, Richard A.  
 M'Curdy, Theodore F.  
 Mason, J.  
 Merrill, Charles.  
 Merritt, D. F.  
 Mervin, Mrs. Olivia.  
 Mervin, Henry H.  
 Mervin, Miss Julia.  
 Mervin, Miss Emma.  
 Miller, William De Witt.  
 Miller, D. L.  
 Miller, Rev. J. E.  
 Miller, Rev. W. A.  
 Miller, Isaac L.  
 Miller, Francis K.  
 Milbank, Charles E.  
 McKee, S. B. W.  
 McKee, Joseph.  
 Mills, Drake.  
 Miller, Livingston K.  
 Miller, Ephraim, Jr.  
 Mitchell, Rev. John S.  
 Milbanks, Mrs. C. W.  
 Morton, P.  
 Miller, Nehemiah.  
 Magoon, Mrs. Rev. Dr.

- Minor, Israel.  
 Minturn, Edward.  
 Moffet, James.  
 Monahan, Miss M. B.  
 Morgan, James K.  
 Morgan, Edwin D., Jr.  
 Morgan, Mrs. E. D., Jr.  
 Morgan, H. T.  
 Moulton, Mrs. Elizabeth.  
 Mortimer, Mrs. Sarah.  
 Mumford, G. S.  
 Munn, William H., Jr.  
 Munn, James T.  
 Mooney, L. H.  
 Marshall, Mrs. Elizabeth A.  
 Morgan, Andrew W.  
 Morgan, Alfred H.  
 Morse, G. Livingston.  
 Morse, Miss Lucretia.  
 Morse, R. C.  
 Morse, Mrs. Sarah E.  
 Morse, Miss C. L.  
 Merriam, B. W.  
 Moffatt, D.  
 Moffet, Mrs. James G.  
 Moore, Mrs.  
 Moss, George A.  
 Matthews, W.  
 Merritt, C.  
 Nevins, P. J.  
 Nixon, J. W.  
 Nostrand, Mrs. Charity.  
 North, Charles C.  
 Norton, N.  
 Norton, Wilbur T.  
 Noble, Rev. Mason.  
 North, John.  
 Nott, B.  
 Nixon, Rev. G.  
 Nutting, Lucius B.  
 Ockerhausen, G. P.  
 Osgood, Rev. Howard.  
 Otis, H. G.  
 Oothout, Catalina.  
 Oothout, William, Jr.  
 Oothout, Miss M. J.  
 Oothout, John, Jr.  
 Oliver, Wm. H.  
 Oanstead, H.  
 Olmsted, R. Henry.  
 Olyphant, R. M.  
 Olyphant, D.  
 Ogilvie, W. H.  
 Park, Wm. Hallock.  
 Parr, Benjamin.  
 Paton, John.  
 Payson, Rev. Edward P.  
 Perkins, Mrs. Leonard.  
 Place, J. K.  
 Plumley, A. R.  
 Platt, Isaac S.  
 Patrick, Richard.  
 Post, Mrs. Harriet B.  
 Plumb, William.  
 Parker, Charles.  
 Parmelee, T.  
 Pattison, Thomas.  
 Pollock, James.  
 Pratt, D. W.  
 Pratt, Ichabod, Jr.  
 Penny, Samuel.  
 Pease, J. W.  
 Pease, Rev. H. F.  
 Pease, Mrs. Louisa.  
 Pease, Mrs. Rosanna.  
 Perkins, J. P.  
 Phelps, S. F.  
 Phyfe, William.  
 Probyn, Edward.  
 Provost, Mrs. Stephen H.  
 Phelps, Mrs. G. D.  
 Phelps, Miss Mary A.  
 Phyfe, John.  
 Pignolet, Louis H.  
 Pitkin, J. W.  
 Post, H. A.  
 Pitcairn, Joseph.  
 Pingry, Rev. John.  
 Price, G. J.  
 Price, Cyrus W.  
 Pryer, Miss Catharine Jane.  
 Purdy, J. B.  
 Powell, W. R.  
 Polhamus, Mrs. R.  
 Pilsbury, Rev. B.  
 Poillon, R.  
 Pollock, James.  
 Pollock, John.  
 Pearce, Augustus F.  
 Pearce, Mrs. A. F.  
 Provost, S. H.  
 Price, Linus Mooney.  
 Pierce, R. G.  
 Quackenbush, Rev. D. M. L. D. D.  
 Quackenbush, Charles E.  
 Quincy, Catharine F.  
 Quincy, Lucretia D.  
 Randolph, A. D. F.  
 Ransom, Warren A.  
 Rankin, Edward W.  
 Raymond, Miss A. J. A.  
 Read, M. P.  
 Roome, Charles.  
 Reimer, F.  
 Rich, S. B.  
 Remington, Rev. S.  
 Reynolds, H. H.  
 Ray, Robert.  
 Reed, Collin.  
 Reed, Francis C.  
 Rees, H.  
 Roberts, Edward.  
 Roden, Fanny.  
 Roome, Peter.  
 Roosevelt, Mrs. James.  
 Reid, Rev. J. M.  
 Rogers, Rev. Aaron.  
 Remsen, Miss S.  
 Remseyer, Christian.  
 Rhodes, Rev. Christopher.  
 Rhoades, Rev. W. C. P.  
 Rogers, Mrs. A.  
 Rogers, J. Kearny, Jr.  
 Roth, William.  
 Ross, Mrs. D. L.  
 Rositer, Rev. S. B.  
 Rudy, Mrs. J.  
 Russel, N. E.  
 Rumsey, Thomas O.  
 Russell, C. H.  
 Russell, Samuel.  
 Russell, Capt. Joseph.  
 Rockwell, C. W.  
 Robb, Thomas B.  
 Richards, T. P.  
 Richards, James Tracy.  
 Richards, Mrs. T. B.  
 Reimer, Mrs. Louisa.  
 Schermerhorn, John W.  
 Sandford, Mrs. John C.  
 Sabine, G. A., M. D.  
 Sayre, John N.  
 Sayre, J. N. Jun.  
 Seirs, Samuel W.  
 Seaman, Theresa.  
 Siebert, Mrs. L. P.  
 Secor, John V. H.  
 Serrill, Alfred T.  
 Simmons, T. S.  
 Simmons, Mrs. Amelia.  
 Saltus, Mrs. Theodore.  
 Saltus, John S.  
 Storrs, Charles.  
 Skidmore, Lucy Ann H.  
 Smiley, W. C.  
 Schindler, S.  
 Schindler, Mrs. Eliza.  
 Shelton, T. B.  
 Satterlee, George C.  
 Sargeant, H. W.  
 Skidmore, Jeremiah.  
 Schieffelin, H. H.  
 Schoals, E. P.  
 Schoals, Mrs. F. P.  
 Sheffield, J. B.  
 Sharp, Mrs. James.  
 Shaw, Edward Z.  
 Shady, Mrs. John.  
 Salter, B. F.  
 Sheldon, Henry.  
 Somers, F. D.  
 Steele, J. D.  
 Steele, William, Jr.  
 Spaulding, Rev. John.  
 Starr, Charles, Jr.  
 Stndley, Hiram.  
 Stengel, Carl W.  
 Stevens, John C.  
 Stewart, J., M. D.  
 Stewart, Sarah L.  
 Strong, Rev. Thomas C.  
 Spence, G. C.  
 Skidmore, Mrs. J. R.  
 Steele, Joseph.  
 Stephenson, Stuart A.  
 Storm, N.  
 Storm, Miss Theodore M.  
 Shepard, Elliott F.  
 Skinner, Mrs. Mary S.  
 Skinner, Miss Emily M.  
 Sloan, Mrs. Samuel.  
 Sloan, Miss Mary A.  
 Sloss, Rev. Robert.  
 Slosson, S. H.  
 Stewart, Joseph.  
 Stewart, James.  
 Stewart, William R.  
 Steele, William, M. D.  
 Smith, David M.  
 Smith, Rev. Dr. T. R.  
 Smith, Charles.  
 Smith, Rev. Charles Billings.  
 Smith, H. W.  
 Smith, Hewlet.  
 Smith, Mrs. Rev. A. D.  
 Smith, Mrs. Susan.  
 Smith, Abijah.  
 Smith, Rev. Friend W.  
 Smith, Mrs. Jane.  
 Smith, W. A.  
 Smith, Mrs. W. A.  
 Smith, Mrs. L. F.  
 Smith, Thomas, Jr.  
 Smith, N. Denton.  
 Smith, Thomas U.  
 Smith, Mrs. James R.  
 Smith, Aug. L.  
 Smith, W. L.  
 Snow, George W.  
 Storm, Miss M.  
 Storer, Mrs. Albert.  
 Strang, Theodosius.  
 Strong, Mrs. Rev. T. C.  
 Stuart, M. Taylor.

- Summers, Martha Blyss.  
 Suydam, Miss Cornelia.  
 Suydam, John.  
 Suydam, Miss J.  
 Suydam, Anna.  
 Suydam, C. A.  
 Swan, Mrs. B. L.  
 Swan, Margaret.  
 Staley, James.  
 Steele, J.  
 Skinner, Rev. T. H., D. D.  
 Skinner, Benjamin D.  
 Skinner, Elizabeth.  
 Sherman, Byron.  
 Sayre, Elizabeth.  
 Sayre, John, Jr.  
 Sanderson, Rev. Joseph  
 Sabine, Mrs. Julia P.  
 Skidmore, Mary Jane.  
 Starr, Matthew W.  
 Starr, Edgar.  
 Stuyvesant, Helen.  
 Stuart, J.  
 Taber, Augustus.  
 Talbot, Jesse.  
 Talbot, Richmond, Jr.  
 Thomas, Thomas.  
 Terbell, Mrs. Hannah D.  
 Terbell, Edward Dyer.  
 Terry, Miss Emily Miller.  
 Terry, David D.  
 Taylor, Miss Emily.  
 Taylor, Theo. B.  
 Taylor, John.  
 Taylor, Mrs. Theo. B.  
 Taylor, M. B.  
 Taylor, Theo.  
 Taylor, Mary Eliza.  
 Taylor, M. B.  
 Tappan, Mrs. Susan A.  
 Tenbrook, John.  
 Ten Brook, L. M.  
 Thompson, George.  
 Thompson, Orrin.  
 Thompson, Robert, Jr.  
 Thompson, Mrs. W. H.  
 Thompson John W.  
 Torry, William.  
 Terry, Rev. David.  
 Towt, J. W.  
 Taylor, Mrs. Elizabeth.  
 Tenney, Mrs. Maria.  
 Tibbals, Lewis P.  
 Trask, C. H.  
 Turner, Jabez.  
 Tenney, Daniel I.  
 Tucker, James N. G.  
 Tucker, Mrs. Elisha.  
 Tucker, John C., Jr.  
 Tucker, Mrs. John C.  
 Tucker, Rev. W. J., D. D.  
 Turner, A. H., M. D.  
 Tucker, Hubert V. W.  
 Tucker, Mrs. Hubert V. W.  
 Topping, Josephine S.  
 Uhler, Rev. George.  
 Underwood, J. A.  
 Usher, Mrs. George M.  
 Van Dusen, Mrs. S. B.  
 Vanderpoel, John A.  
 Vanderpoel, A. Ernest.  
 Van Buskirk, L. W. K.  
 Vail, Mrs. M. M.  
 Van Rensselaer, Kilian.  
 Van Vleck, Jasper T.  
 Van Wagenen, William M.  
 Vaughn, Rev. J. A.  
 Van Rensselaer, A.  
 Van Wyck, C.  
 Van Wyck, J. T.  
 Van Zandt, Rev. Dr. O.  
 Vehslage, Henry.  
 Warren, James, M. D.  
 Whittemore, F. W.  
 Whitlock, W., Jr.  
 Wakeman, T. B.  
 Wakeman, Burr.  
 Wakeman, Mrs. B.  
 Webb, W. H.  
 Ward, William P.  
 Ward, C. H.  
 White, Mrs. Thomas.  
 Wheen, Thomas.  
 Wilds, Rev. Zenas P.  
 Wight, G. W.  
 Wilson, William M.  
 Waterman, William.  
 Whittemore, J. C.  
 Walsh, Elizabeth R.  
 Walsh, Silas B.  
 Walsh, Miss Emily B.  
 Walker, H. H.  
 Walker, Miss M.  
 Ward, J. B.  
 Ward, Charles H.  
 Walsh, Miss Louisa C.  
 West, Edwin, M. D.  
 West, S. Cornelia.  
 Welch, Jas. R.  
 Weed, Mrs. Nathaniel.  
 Willett, Anna O.  
 Willett, Harriet.  
 Willett, Rev. Marinus.  
 Williams, Stephen C.  
 Williams, S. P., Jr.  
 Walsh, A. R., Jr.  
 Whitehead, F. W.  
 Wells, Ralph.  
 Williams, S. P.  
 Williams, Dr.  
 Wilcox, Mrs. Ellen E.  
 Williams, Wilmot.  
 Winslow, Miss Geraldine A.  
 Winstanley, Mrs. Eliza.  
 Winston, Gust. Storrs.  
 Williams, Winthrop Dwight.  
 Whiting, William E.  
 Whitlock, Augustus.  
 Wiley, John.  
 White, Norman.  
 White, I. H.  
 Wilson, Mrs. Alex. E.  
 Wilson, D.  
 Wilson, Rev. James D.  
 Wolcott, Frederick H., Jr.  
 Work, Mrs. Jane.  
 Wood, Mrs. E.  
 Wood, D. O.  
 Woodruff, Mrs. H.  
 Woodhull, G. C.  
 Woolley, B. L.  
 Ward, C. H.  
 Warner, P. R.  
 Wylie, Rev. Theodore W. J.  
 West, Mrs. E. S.  
 West, Florence J.  
 Ward, Samuel B.  
 Wilson, William C.  
 Walsh, Edward S.  
 Wood, Rev. G. W.  
 Wood, D. O.  
 Webb, Mrs. William H.  
 Wilson, John T.  
 Yates, Henry.  
 Young, John.  
 Zabriskie, A. C.  
 Zabriskie, Rev. F. N.



## TOTAL DONATIONS FOR 1877.

Abbott, Mrs. Isaac	\$5 00	Butler, Chas.	\$10 00	Ely, A. K.	\$500 00	Kingsbury, Rev.	
Acheson, John C.	2 00	C., J. H. V.	10 00	Ely Smith, Jr.	5 00	O. A.	\$20 00
Acker, Merrill & Condit	10 00	C., N.	10 00	Ely, Z. Stiles	100 00	Kip, Mrs. A. C.	25 00
Adriance, Platt & Co.	25 00	Calhoun, Rob-	10 00	Endicott, John	5 00	Kip, Wm. W.	25 00
Agnew, A. McL.	25 00	bins & Co.	10 00	Eno, Amos R.	25 00	Knight, Mrs.	30 00
Agnew, John T.	25 00	Calkins, D. O.	5 00	Fancher, E. L.	10 00	Law, W. W.	25 00
Aiken, John	50 00	Carpenter, Mrs.		Fisher, Mrs.	2 00	Lawrence, Cor. A.	5 00
Albinola, G.	25 00	Geo.	10 00	Ford, John R.	20 00	Lawrence, G. N.	5 00
Alsop, Wm.	5 00	Carson, John C.	20 00	Friend, A.	2 00	Lawrence, W. E.	10 00
Amorinan, P.	5 00	Carter, Aaron, Jr.	10 00	Friend, A.	1 00	Lée, Wm. F.	20 00
Arnold, D. H.	25 00	Carter, Robert, & Brothers	25 00	Friend, A.	5 00	Lenox, James	700 00
Aspinwall, Mrs.		Case, A. J.	3 00	Fritz, Mrs. John	5 00	Do., Special	800 00
Wm. H.	10 00	Cash, I.	100 00	Garner, A. J.	20 00	Lentilhon, E. L.	2 00
Astor, Mrs. Wm.	50 00	Cash, S. H. C.	10 00	Gautier, J. H.	25 00	Lester, A.	5 00
Atterbury, Rev. W. W.	10 00	Cash, G.	25 00	Gibson, Mrs. I.	10 00	Lilley, Wm.	1,000 00
Anchicloss, F. L.	25 00	Cash, Sundry	42 00	Gray, Horace	100 00	Lilienthal, Mrs.	
Bailey, Ebenezer	5 00	Cauldwell, Mr. & Mrs. W. A.	50 00	Griffin, H.	5 00	L.	5 00
Bailey, Latimer	25 00	Clark, Mrs. Al-	20 00	Grosvenor, Mrs.		Lord, Dan. D.	50 00
Baldwin, C. C.	5 00	bert	20 00	Haddock, Mrs. L.	5 00	Lord, Mrs. J. C.	35 00
Baldwin, M. G.	20 00	Clark, E. F.	50 00	Hall, Rev. C. L.	5 00	Lord, Mrs. Susan	50 00
Ball, A. S., M. D.	5 00	Clark, Hull	20 00	Hall, Valentine G.	25 00	Low, James	25 00
Banks, H. W.	20 00	Close, David	3 00	Hallock, L. M. D.	100 00	Ludlow, John R.	20 00
Banks, Jas. L., M. D.	10 00	Clymer, Wm.	2 00	Halstead, P. S.	20 00	Lugar, Geo. C.	6 00
Barker, Stephen	5 00	Cobb, Mrs. Jas. N.	20 00	Halsted, Mrs. C. L.	5 00	Lyon, M. W.	25 00
Beadleston, W. H.	20 00	Cole, Rufus L.	5 00	Halsted, Jas. M.	20 00	McLanahan, Mrs.	5 00
Beckstein, A. C.	5 00	Coleman, E. W.	25 00	Halsted, Haines & Co.	50 00	McLane, Allen	50 00
Beekman, Mrs. W. F.	5 00	Colgate, C. C.	250 00	Hamersley, John W.	100 00	McLean, John S.	10 00
Belknap, Aaron B.	25 00	Colgate, Edward	10 00	Hardenburg, J. A.	5 00	Maghee, Mrs. J.	
Belknap, J. G.	2 00	Colgate, Wm.	10 00	Harrison, O.	50 00	Holmes	300 00
Benedict, E. C.	10 00	Collins, Miss Ellen	20 00	Harrison, Eliza	5 00	Maitland, Miss E. S.	20 00
Bennett, J. S.	10 00	Colt, H.	5 00	Harrison, Henry	5 00	Major, W. K.	10 00
Bird, Matthew	5 00	Conger, Mrs. Mary	5 00	Hartfield, J. B. T.	50 00	Martin, Rev. D. S.	11 00
Black, Mrs. D. M.	50 00	Cooke, Wm.	5 00	Hedges, Miss C. A.	50 00	Martin, Mrs. H. R.	5 00
Black, James	50 00	Cooper, Thos. E.	3 00	Hersey, Mrs. J. D. T.	25 00	Martin, W. C.	10 00
Blakeman, W. N., M. D.	20 00	Corning, H. K.	100 00	Hikok, Dr.	25 00	Marquand, F.	300 00
Blauvelt, D. T.	25 00	Couch, Mrs. W.	50 00	Hinman, W. K.	20 00	Merriam, B. W.	25 00
Bliss, George	100 00	Cowl, James	5 00	Hoe, Robert	250 00	Milbank, E. W.	5 00
Bliss, Ira	50 00	Cristy, M.	5 00	Holden, Mrs. C. P.	25 00	Milbank, M. W.	5 00
Bogert, Jacob C.	5 00	Crosby, R. R.	25 00	Hoppin, W. W., Jr.	10 00	Milbank, S. C.	5 00
Bonner, Robert	100 00	Crosby, W. B.	5 00	Hunter, W. C., M. D.	5 00	Miller, Alex.	3 00
Bowden, A.	5 00	Cruikshanks, Jas.	25 00	Huntington, Dan.	5 00	Miller, Walter T.	250 00
Boyd, John	5 00	Crumbie, J.	5 00	Hurlbut, R. W.	25 00	Mills, James M.	25 00
Boyd, the Misses	10 00	Cummings, Jas.	5 00	Huyler, David	2 00	Moffet, Mrs. J. G.	10 00
Brewster, S.	10 00	Cutting, R. F.	50 00	Ireland, Mrs.		Moffet, Miss M. A.	5 00
Briddon, Chas. K., M. D.	5 00	Davidson, Mrs. J. McB.	5 00	Irish, Hannah	10 00	Moir, Wm.	10 00
Brommer, John	3 00	Day, Henry	50 00	Irvin, Richard	50 00	Moll, John D.	3 00
Bronson, Miss Mary	23 00	De Forest, H. G.	25 00	Irwin, David	100 00	Moore, W. H. H.	100 00
Brown, Alex. H.	100 00	De Forest, Mrs. M. E.	100 00	Iselin, J. H.	25 00	Morgan, H. T.	25 00
Brown, Mrs. A. C.	50 00	Dennett, Horace	10 00	Isham, Chas. H.	25 00	Morgan, J. Pier-	250 00
Brown, James	50 00	Dennis, S. J.	10 00	Isham, W. B.	50 00	point	250 00
Brown, James M.	100 00	Derickson, Sam'l	5 00	Jackson, G. T.	2 00	Morris, H. M.	20 00
Brown, J. Crosby	50 00	Dexter	10 00	Janes, E. H. M. D.	5 00	Morrison, Jas. M.	10 00
Brown, Mena	3 00	Dodge, Wm. E.	250 00	Jesup, Morris K.	500 00	Muller, A. H.	5 00
Brown, Stewart	100 00	Dodge, Wm. E., Jr.	500 00	Johnston, John Taylor	100 00	Munster, J. P.	1 00
Browning, J. Hull	25 00	Dorsett, R.	5 00	Journay, Mrs. James	25 00	Myers, J. K.	25 00
Bruen, A. M.	100 00	Douglas, W. P.	50 00	Kane, Matthew	10 00	Nash, Mrs. Lora	20 00
Brush, S. C.	3 00	Downer, Mrs. E.	200 00	Kanenbly, A.	5 00	Naylor & Co.	5 00
Bull, R. H.	3 00	Dubois, Abra'm, M. D.	10 00	Kerr, Mrs. H. A.	200 00	Nieman, H. W.	5 00
Burbank, W. H.	2 00	Dwight, A. T.	20 00	Kevan, W.	5 00	Odell, Mrs. H.	10 00
Burden, Dr. C.	50 00	Dyer, Rev. He-	10 00	King, Hezekiah	1 00	Oothont, Wm.	20 00
Burkhalter, C.	25 00	man	10 00	King, W. L.	100 00	Orr, David	5 00
Burkhalter, S.	25 00	Earle, John H.	25 00			Palmer, Mrs. W. T.	5 00
Bassing, Ab'm	10 00	Edwards, Alfred	5 00			Parish, Henry	100 00
Butler, W. Allen	10 00	Edwards, Jona.	150 00			Park, Rufus	5 00
		Edwards, Walter	20 00			Parr, Benjamin	25 00
		Egleston, Mrs. Thos.	10 00			Parr, S.	5 00
						Parr, Wm. P.	10 00
						Parsons, Arthur W.	50 00
						Parsons, John E.	200 00

Peaslee, E. R., M. D.-----\$10 00	Sage, G. A. .... \$10 00	Steward, D. Jack- son ----- \$10 00	Van Iderstine, I. \$5 00
Penfold, Ed. .... 15 00	Sage, Russell.--- 10 00	Stokes, James ---100 00	Van Iderstine, P. 5 00
Perkins, Mrs. Leonard. .... 10 00	Sawyer, Joseph- inc H., in me- morian. .... 20 00	Stone, L. P. .... 25 00	Van Rensselaer, Alexander. .... 5 00
Phelps, Mrs. A. G. .... 200 00	Schieffelin, J. L. 50 00	Storer, Mrs. Al- bert. .... 5 00	Vermilye, T. E., Jr. .... 20 00
Phelps, Isaac N. 100 00	Schieffelin, S. B. 50 00	Storrs, R. A. .... 5 00	Vermilye, Wm. M. .... 20 00
Phillips, S. .... 10 00	Schoals, Mrs. F. P. .... 10 00	Strong, Mary A. 75 00	Voorhis, James. 5 00
Pierson, D. B. .... 1 00	Scott, Thos. .... 10 00	Stuart, R. L. & A. 1000 00	Voorhis, Rich. ... 5 00
Pond, J. O., M. D. 5 00	Schlesinger, B. - 50 00	Sturges, Fred. ---100 00	Voorhis, Rich. ... 5 00
Post, A. C., M. D. 50 00	Sellers, T. G. .... 20 00	Sturges, Mrs. Mary P. .... 50 00	Walker, Wm. .... 50 00
Post, Joel B. .... 20 00	Seymour, W. N. 5 00	Swan, Margaret 2 00	Wallace, Miss. ... 5 00
Potter, E. S. .... 5 00	Sheate, Mrs. Ma- ry L. .... 150 00	Taber, H. M. .... 1 00	Wallace, Mrs. J. A. .... 2 00
Potter, Howard 200 00	Sheffield, J. B. --- 30 00	Taggart, R. .... 5 00	Wallace, W. J. ... 1 00
Powell, W. R. .... 50 00	Seibert, L. P. .... 5 00	Talbot, Mrs. C. N. 20 00	Warner, P. R. .... 10 00
Powers, W. P. .... 100 00	Siebert, Mrs. L. P. .... 10 00	Taylor, H. E. .... 5 00	Warren, Thos. ... 3 00
Price, C. W. .... 5 00	Sinclair, John. 125 00	Taylor, Isaac E., M. D. .... 5 00	Watson, Mrs. G. H. .... 10 00
R. C. B. .... 100 00	Skidmore, Jer. --- 25 00	Taylor & Co. .... 5 00	Weed, Thurlow 5 00
Ramsey, Marg't 1 00	Skidmore, J., & Sons. .... 50 00	Terry, Rev. David 1 00	Welsh, Geo. M. ... 10 00
Ramsey, Nancy. 1 00	Skidmore, S. T. 5 00	Terry, John T. 100 00	West, Mrs. J. J. 10 00
Ray, Robert. .... 5 00	Skidmore, W. L. 5 00	Thompson, Mrs. David. .... 25 00	Wheeler, Miss E. D. .... 10 00
Raynolds, C. T. 5 00	Sloan, Samuel. --- 25 00	Thompson, Miss E. .... 10 00	Wheeler, Mrs. M. B. .... 50 00
Raynor, S. .... 5 00	Smith, Aug. L. ... 20 00	Thomson, J. .... 5 00	White, Oliver, M. D. .... 5 00
Rhineland, W. C. .... 50 00	Smith, Chas. .... 5 00	Thornal, Mrs. A. S. .... 3 00	White, Ezra. .... 10 00
Rich, Mrs. T. B. 10 00	Smith, G. G. .... 100 00	Thorne, Jon. .... 25 00	White, Norman 20 00
Richards, E. C. 5 00	Smith, J. Finlay 25 00	Titus, James H. 45 00	Wickham, D. H. 25 00
Richards, Mrs. T. B. .... 3 00	Smith, J. L. .... 3 00	Tracy, Chas. .... 5 00	Wickham, W. H. 20 00
Robbins, A. S. .... 10 00	Smith, L. Bayard 25 00	Tucker, J. C. .... 25 00	Wilkie, H. H., Estate of. .... 900 00
Robinson, R. W. 5 00	Smith, Roswell C. .... 50 00	Van Arsdale, H. 5 00	Winthrop, Mrs. H. R. .... 50 00
Roe, Rev. A. C. 10 00	Smith, Wm. A. ... 10 00	Van Arsdale, John. .... 5 00	Woolsey, Mrs. E. P. .... 100 00
Roosevelt, Theo- dore. .... 100 00	Smith, Wm. L. ... 20 00	Van Buren, Jas. 5 00	Young, Jas. H. ... 30 00
Ross, Alex. M. ... 5 00	Spencer, Mrs. C. L. .... 30 00	Van Dusen, Mrs. S. B. .... 5 00	
Rowe, C. T. .... 5 00	Starr, Ira. .... 2 00		
Russell, A. C. .... 2 00	Stevens, F. W. 100 00		
Russell, Thomas 20 00			
S. C. R. .... 3 00			

## FROM CHURCHES AND SABBATH-SCHOOLS.

First Union Presbyterian Church, East Eighty-sixth st. ....	\$13 01	Broadway Tabernacle Congregation- al Church Sabbath-school. ....	\$50 00
Ladies' Sewing Society of the Fourth Presbyterian Church. ....	50 00	Collections in City Mission Chapels :	
Collegiate Reformed Church. ....	241 96	De Witt Chapel. ....	102 88
North Presbyterian Church. ....	55 00	Calvary Chapel. ....	52 59
Thirteenth St. Presbyterian Church.	49 73	Lebanon Chapel. ....	43 83
Presbyterian Memorial Church. ....	223 41	" Sabbath-school. ....	20 00
Murray Hill Presbyterian Church.	100 00	Olivet Chapel. ....	326 09
Murray Hill Presbyterian Church Sabbath-school. ....	50 00	" Sabbath-school. ....	115 00
Fourteenth St. Presbyterian Church	79 49	Carmel Chapel. ....	51 57
West Presbyterian Church. ....	163 34	German Mission. ....	97 07
Broadway Tabernacle Congregation- al Church. ....	331 75	" " " " " " " " " " " "	30 29
		German Sabbath-school. ....	10 00
			849 12

It must be borne in mind by those who critically examine the list of churches who have given collections to the City Mission, that the foregoing acknowledgments do not by any means represent all that the churches have actually given to the cause. In this list, only those churches are named which have given the Society a public collection; while the lists of donations contain the names of some members of almost all the Protestant churches in the city. So that it may safely be said that the City Mission receives some contributions from nearly all the Protestant churches in the city, either from the churches collectively, or individual members thereof, or, as in several instances, from both.

## LEGACIES RECEIVED.

From Estate of Mrs. Janet S. Cochran, per Thomas Cochran and William Bar- bour, Executors. ....	\$3,500 00
From Estate of W. H. Wilkie, per Jas. Wilkie and J. P. Lestrade, Executors. ....	980 00

## SPECIAL DONATIONS.

For distribution among the worthy poor .....	\$3,200 46
For giving relief to Protestant widows .....	610 00
For various parcels of clothing from Ladies of Presbyterian Church, Englewood, N. J., Rev. W. W. Atterbury, Mrs. J. O. Mott, Mr. Fleming, and Mr. F. H. Wisewell.	
Our thanks are due for valuable additions to the City Mission Library, of books, reports, and pamphlets of City Mission Work in Europe, from Mr. G. G. Smith, Mr. Thomas Storm, Mr. Roswell C. Smith, and others.	
For Helping Hand, Olivet Chapel .....	100 00
For support of De Witt Chapel, First Ward Mission, W. Frothingham \$5, John Dowley \$10, A. W. Reynolds \$15, Samuel Colgate \$25, L. P. Stone \$25, Robert Colgate \$50, Henry Welsh \$100, J. B. Hoyt \$10, E. S. Potter \$5. Chas. C. Colgate \$100, Samuel Raynor \$10, J. B. Trevor \$20, Peter Balen \$20, E. Starr \$25, J. B. Colgate \$50.	
For support of Lebanon Chapel, Thirteenth Ward Mission, for Christmas Festival \$50, for Sociable \$30, for Sabbath school \$25, for Poor \$35. Rev. D. Stuart Dodge \$10, Missionary Society of Presbyterian Church, Englewood, N. J., \$72 and quantities of clothing and other material, Ladies of Englewood, \$28 85, Mrs. Wright \$6, Miss Wright \$4 25, Mrs. Watson \$31, Miss Rhinclander \$8, Miss Hoadley \$11 50, for Sabbath-school banners, \$3 50.	
For German Mission, collections for organist, \$60; for Sunday-school, L. Bailey \$10, for Missions and for Poor \$60, the Burial Society \$100, G. Albinola \$10.	

## CONTRIBUTIONS OF FEMALE BRANCH FOR SUPPORT OF FEMALE ASSISTANT MISSIONARIES.

Presbyterian Church, Fifth av. and Fifty-fifth-street .....	\$487 00	Allen street Presbyterian Church	
Mrs. E. S. Jaffray .....	360 00	Missionary Association .....	\$25 00
Mrs. M. K. Jesup .....	360 00	University place Presbyterian Church, University pl. cor.	
Mrs. Wm. Libbey .....	360 00	Tenth st. ....	281 00
F. A. Libbey .....	300 00	Booth Mission. Asso. " ..	150 00
Mrs. Geo. C. Magoun .....	25 00		431 00
Mrs. J. S. Kennedy .....	90 00	Brick Presbyterian Church, Fifth av. and Thirty-seventh st. ....	134 00
Mrs. Chas. Lanier .....	50 00	Church of the Covenant, Park av. and Thirty-fifth st.—	
	2,092 00	Mrs. W. H. Osborn .....	324 00
First Presbyterian Church, Fifth Av. and Twelfth st.:		Tabernacle Church, Sixth av. and Thirty-fourth st. ....	364 75
Mrs. McLanahan .....	360 00	Collegiate Reformed Church, Fifth av. and Forty-eighth-st. ....	257 50
Madison Square Presbyterian Church, Madison square and Twenty-fourth st. ....	373 00	Collegiate Reformed Church, Lafayette-pl. and Fifth av. and Twenty-ninth-st. ....	61 00
Mrs. W. E. Dodge, Jr. ....	660 00	For colportage .....	82 00
Mrs. J. C. Ely and Nieces .....	300 00		143 00
	1,093 00	Ladies of Irvington, N. Y. ....	96 00
Sabbath-school Missionary Association of Presbyterian Church, Englewood, N. J. ....	1,080 00	Miss Van Schaick .....	5 00
Fourth-avenue Presbyterian Church, Fourth avenue and Twenty-second st. ....	65 00	Scabury Brewster .....	10 00
Miss C. L. Wolfe .....	50 00	Louis Brewster .....	5 00
Mrs. C. L. Spencer .....	100 00	Mrs. Gurnee .....	10 00
Miss Laura Boorman .....	360 00	Mrs. Louis Brewster .....	10 00
		W. T. C. ....	10 00
Fourth Presbyterian Church, West Thirty-fourth st. near Sixth av. ....	20 00	Mrs. E. H. Potter .....	50 00
Thirty-fourth st. Reformed Church, W. Thirty-fourth st. near Eighth av. ....	25 62	Mrs. and Miss Colgate .....	336 00
		Miss Beggs .....	2 00
		James Stokes .....	5 00

Contributions for the support of the Christian Worker's Home .....\$1,013 00

It must be perfectly obvious that the city missionaries, from their experience among the worthy poor, and their accurate local knowledge of the districts under their care, are eminently qualified to act as almoners in behalf of the charitable. Many of our subscribers and friends have for a long time so employed them. And it is believed that many other wealthy donors would be glad to furnish the city Missionaries with the means necessary to extend relief in emergencies, and save the unfortunate and deserving from pauperism. Any sums specially designed for this purpose, will be gratefully received at this office, and appropriated according to the donor's wish. Any cast-off clothing, or materials for clothing, or bedding, will be gladly received. All donations will be appropriately acknowledged in the next annual report.

NOTE.—Information of any errors or omissions in this list will be thankfully received at the office, 50 Bible House.

## TRACTS DISTRIBUTED.

	Tracts.	Pages.
City Visitors -----	371,419-----	1,513,233
Island Committee-----	1,834-----	7,335
Subscribers-----	51,754-----	207,015
	<hr/>	<hr/>
Special Distribution-----	425,007-----	1,727,583
	324,993-----	1,298,650
	<hr/>	<hr/>
	750,000	3,026,233

Included in the above were :

	Tracts.	Pages.
German--- -----	79,805-----	319,220
French-----	1,370-----	14,360
Welsh -----	5-----	20
Italian-----	735-----	7,432
Spanish-----	592-----	4,776
Danish-----	367-----	8,012
Swedish-----	650-----	5,000
Dutch-----	432-----	3,696
Finnish-----	211-----	1,708

The following Tracts have been distributed by the visitors :

1877.—January,	Tract No. 299, Where is He?
February,	“ “ 298, A Whole Family in Heaven.
March,	“ “ 314, David Rouge.
April,	“ “ 327, The World to Come.
May,	“ “ 304, What art Thou?
June,	“ “ 321, Where did He get that Law?
July,	“ “ 332, Conversion of Rama Chundra.
August,	“ “ 325, “ My Spirit shall not always strive.”
September,	“ “ 718, Christ Found at a Lamppost.
October,	“ “ 755, The Hamburg Shoemaker.
November,	“ “ 719, An Orphan Daughter's Refuge.
December,	“ “ 247, Who Slew all These?



## RESULTS OF THE FIFTY-FIRST YEAR.

Mission chapels-----	5
Missionaries-----	35
Missionary visits-----	45,944
Missionary calls made and received-----	37,142
Tracts distributed-----	750,000
Voluntary visitors-----	60
Bibles and Testaments given-----	1,398
Volumes loaned-----	1,626
Children led to Sabbath-schools-----	1,242
Children led to day-schools-----	51
Persons induced to join Bible classes-----	238
Persons persuaded to attend churches and missions-----	7,341
Temperance pledges-----	1,874
Religious meetings-----	4,337
Persons restored to church fellowship-----	22
Persons united with churches-----	234
3,214 prayer-meetings, aggregate attendance-----	123,836
835 preaching services, " "-----	86,031
Many additional services : Meetings for friendless men, street preaching, meetings for friendless girls, services in the city prisons, hospitals, etc.—aggregate attendance-----	50,000
2,500 families and 7,500 persons aided, and contributions given-----	\$3,200 46
Besides clothing, fuel, food, medicine, etc.	

## RESULTS OF FIFTY-ONE YEARS.

Years of Missionary labor-----	1,139
Missionary visits-----	2,187,837
Tracts in English and other languages distributed-----	49,326,740
Bibles and Testaments supplied to the destitute-----	87,450
Volumes lent from Ward libraries-----	168,477
Children gathered into Sabbath-schools-----	110,559
Children gathered into day-schools-----	23,354
Persons gathered into Bible-classes-----	14,512
Persons induced to attend church-----	230,426
Temperance pledges obtained-----	51,928
Religious meetings held-----	115,264
Persons restored to church fellowship-----	3,096
Converts united with evangelical churches-----	13,206

The total amount expended in fifty-one years, about \$1,000,000.

In addition to the above sum expended in the regular missionary operations of the Society, more than \$100,000 have been raised for building Mission Stations and Chapels.

## THE CHURCHES OF NEW YORK.

SHOWING THE DENOMINATION, LOCATION, PASTOR, TIME OF SERVICE, ETC.

### THE HOURS OF SERVICE.

On the Sabbath :  $10\frac{1}{2}$  A. M., almost universally ; afternoon,  $3\frac{1}{2}$  in winter, and 4 in summer ; evening,  $7\frac{1}{2}$ . Week-day evening services, usually Wednesday, 8 o'clock.

### BAPTIST.

1. Abyssinian, (col'd,) 166 Waverley-pl. ; pastor, Rev. Wm. Spelman, 70 Grove-street. Sabbath services, Morning and Evening.
2. Alexander-av., cor. 141st-st. ; pastor, Rev. Wm. H. Marshall.
3. Amity, W. Fifty-fourth-st., n. Eighth-av. ; pastor, Rev. W. R. Williams, D. D., 27 Grove-st. Sabbath services, Morning and Afternoon.
4. Berean, 35 Downing-st. ; pastor, Rev. John Quincy Adams. Sabbath services, Morning and Evening.
5. Calvary, 50 W. Twenty-third-st. ; pastor, Rev. R. S. McArthur, 437 W. Twenty-second-st. Sabbath services, Morning and Evening.
6. Central, 220 W. Forty-second-st. ; pastor, Rev. J. D. Herr, 416 W. Forty-third st. Sabbath services, Morning and Evening.
7. Central Park, E. Eighty-third-st., n. Second-av. ; pastor, Rev. C. C. Norton, 209 E. Eighty-second-st.
8. Cortland-av., near 158th-st. ; pastor, Rev. B. B. Gibbs.
9. East, Madison-st., cor. Gouverneur ; pastor, Rev. W. S. Mikels, D. D., 244 W. Seventeenth-st. Sabbath services, Morning and Evening.
10. Ebenezer, 154 W. Thirty-sixth-st. ; pastor, Rev. Wm. Benedict.
11. Fifth-avenue, W. Forty-sixth-st., n. Fifth-av. ; pastor, Rev. Thomas Armitage, D. D., 2 W. Forty-sixth-st. Sabbath services, Morning and Afternoon.
12. First, Park-av., cor. E. Thirty-ninth-st. ; pastor, Rev. Thomas D. Anderson, D. D., 92 Park-av. Sabbath services, Morning and Afternoon.
13. First German, E. Fourteenth-st., n. First-av. ; pastor, Rev. G. A. Schults, 438 E. Fourteenth-st.
14. First, Harlem, Fifth-av., cor. 126th-st. ; pastor, Rev. Geo. W. Samson, D. D., 72 E. 131st-st.
15. First Swedish ; pastor, Rev. —.
16. First Mariners', Oliver-st., corner Henry ; pastor, Rev. J. L. Hodge, D. D., 3 Henry-st.
17. Free, 405 W. Twenty-ninth-st. ; pastor, Rev. N. L. Rowell, 345 West Twenty-eighth-st.
18. German, Washington-av., near 169th-st. ; pastor, Rev. Chas. Gayer.
19. German Mission, Melrose.

20. Macdougall-street, 24 Macdougall-st.; pastor, Rev. Joseph J. Muir, 17 Le-roy-st.
21. Madison-avenue, Madison-av., corner 31st-st.; pastor, Rev. —. Sabbath services, morning and evening.
22. Madison-avenue, W. Fifty-third-st., n. 7th-av.; pastor, Rev. James F. Elder, D. D., 242 W. Forty-eighth-st. Sabbath services, Morning and Evening.
23. Mount Hope, Monroe-av.; pastor, Rev. —.
24. North, 120 Christopher-st.; pastor, Rev. J. J. Brouner, 49 Barrow-st.
25. Pilgrim, W. Thirty-third-st., n. Eighth-av.; pastor, Rev. —. Sabbath services, Morning and Evening.
26. Pilgrim's, West Farms.
27. Plymouth, 365 W. Forty-eighth-st.; pastor, Rev. Isaac Wescott, D. D.
28. Second German, 453 W. Forty-fifth-street; pastor, Rev. William Paul, 451 W. Forty-fifth-st.
29. Second, Harlem, 111th-st., bet. Third and Fourth avenues; pastor, Rev. Hal-sey Moore, 136 E. 111th-st.
30. Sixth-street, 644 Sixth-st.; pastor, Rev. D. C. Potter, 275 Seventh-st.
31. Sixteenth, 257 W. Sixteenth-st., near Eighth-av.; pastor, Rev. D. B. Jutten, 418 W. Nineteenth-st. Sabbath services, Morning and Evening.
32. South, 235 W. Twenty-fifth-st., near Eighth-av.; pastor, Rev. A. S. Walsh. Sabbath services, Morning and Evening.
33. Stanton-street, 36 Stanton-st.; pastor, Rev. Samuel J. Knapp; Sabbath services, Morning and Evening.
34. Tabernacle, 162 Second-av.; pastor, Rev. Robert B. Hull, 3 Fifth-av.; Sabbath services, Morning and Evening.
35. Trinity, E. Fifty-fifth-st., n. Lexington-av.; pastor, Rev. J. B. Simmons. D. D., Sabbath-services, Morning and Evening.
36. Tabernacle Church Mission, 330 E. Twentieth-st.
37. First Baptist Mission, Laight-st., cor. Varick; Rev. H. W. Knapp, 32 Seventh-av., Brooklyn.
38. Bethesda Baptist Mission, 233 E. Thirty-third-st., near Second-av.; pastor, Rev. John Love, 226 E. Thirty-third-st.
39. Second Baptist Mission, 304 Grand-st., cor. Allen; Rev. Samuel Alman, 337 East 83d-st.
40. Bethany Baptist Mission, cor. Boulevard and Eighty-sixth-st.
41. Zion Baptist, 7 Seventh-av.; pastor, Rev. Chas. Graham, 790 Second-av.
42. German Mission, Third-av., n. 121st-st.
43. Shiloh, (colored,) Third-av., near 124th-st.
44. Baptist Mission, 492 Grand-st.
45. Free Will (colored) Mission, 132 W. Twenty-seventh-st.
46. German Mission, 112th-st., n. Third-av.

## CONGREGATIONAL.

1. Tabernacle, Sixth-av., cor. W. Thirty-fourth-st.; pastor, Rev. Wm. M. Taylor, 5 W. Thirty-fifth-st. Sabbath services, Morning and Evening.
2. Disciples, Madison-av., cor. Forty-fifth-st.; pastor, Rev. George H. Hepworth. 19 W. Forty-seventh-st. Sabbath services, Morning and Evening.
3. Harlem, Second-av., cor. 125-st.; pastor, Rev. S. H. Virgin, 220 E. 124th-st.
4. Welsh, 206 E. Eleventh-st.; pastor, Rev. D. S. Davis, 114 E. Tenth-st.

5. Washington-av., near 166th-st.; pastor, Rev. Anselm B. Brown.
6. Bethany, Ninth-av., cor. Thirty-sixth-st.; pastor, Rev. W. Plested, 453 West Forty-third-st.
7. Alliance Chapel, Sixty-seventh-st., n. Broadway.
8. Second, (colored,) 158th-st., near Elton-av.; pastor, Rev. T. C. Oliver.

## FRIENDS.

1. Meeting-house, E. Fifteenth-st., cor. Rutherford-pl.
2. Meeting-house, (orthodox,) E. Twentieth-st., n. Third-av.
3. Meeting-house, 43 W. Twenty-seventh-st., n. Sixth-av.
4. Mission (orthodox,) 303 E. Forty-first-st.
5. Mission (orthodox,) 135 W. Thirtieth-st., n. Sixth-av.

## GREEK.

1. Greek Mission, 951 Second-av.

## JEWS.

1. Adaareth El, 135 E. Twenty-ninth-st.
2. Adath Israel, E. Fifty-seventh-st., n. First-av.
3. Ahawath Chesed, Lexington-av., cor. E. Fifty-fifth-st.
4. Beth El, 817 Lexington-av., cor. Sixty-third-st.
5. Beth Hamidrash, 78 Allen-st.
6. Beth Hamidrash, 2d, 43 East Broadway.
7. Beth Hamidrash, 69 Ludlow-st.
8. Beth Israel Bikur Cholim, 56 Chrystie-st.
9. Bikur Cholim, U-Kadischa, 63 Chrystie-st.
10. Bnai Israel, 41 Stanton-st.
11. Bnai Jeshurun, 145 W. Thirty-fourth-st.
12. Bnai Sholom, 630 Fifth-st.
13. Darech Amuno, 95 Sixth-av.
14. Emmanuel, Forty-third-st., cor. Fifth-av.
15. Poel Zedeck, W. Twenty-ninth-st., cor. Eighth-av.
16. Rodeph Scholem, 8 Clinton-st.
17. Shaari Berocho, 418 Third-av.
18. Shaari Roch Mim, 146 Norfolk-st.
19. Shaari Tephila, W. Forty-fourth-st., n. Sixth-av.
20. Shaari Zedeck, 38 Henry-st.
21. Shaaer Hashamoin, 91 Rivington-st.
22. Shearith Israel, W. Nineteenth-st., n. Fifth-av.
23. Shearith Israel, 114 Columbia-st.
24. Synagogue, E. 116th-st., n. 2d-av.,

## LUTHERAN.

1. Trinity, Avenue B, cor. Ninth-st.; pastor, Rev. F. Koenig, 602 E. Ninth-st.
2. St. James', 216 E. Fifteenth-st.; pastor, Rev. A. C. Wedekind, D. D., 314 Second-av.
3. St. John's, 81 Christopher-st.; pastor, Rev. A. H. M. Held, 79 Christopher-st.
4. St. Luke's, W. Forty-second-st., n. Eighth-av.; pastor, Rev. W. Busse, 410 W. Forty-fourth-st.
5. St. Mark's, 323 Sixth-st.; pastor, Rev. H. Raegener, 101 Seventh-st.



6. St. Matthew's, 354 Broome-st., corner Elizabeth; pastor, Rev. J. H. Sieker, 130 Elizabeth-st.
7. Immanuel, E. Eighty-third-st.; pastor, Rev. F. W. Foehlinger.
8. Bethlehem, 492 Grand-st.; pastor, Rev. C. Kuchn, 206 E. 105th st.
9. St. Paul's, 226 Sixth-av.; pastor, Rev. F. W. Geissenhainer, D. D., 106 E. Fourteenth-st.
10. St. Peter's, Lexington-av., cor. Forty-sixth-st.; pastor, Rev. Dr. E. Moldehnke, 124 E. Forty-sixth-st.
11. Holy Trinity, 47 W. Twenty-first-st., n. Sixth-av.; pastor, Rev. G. F. Krotel, D. D., 45 W. Twenty-first-st.
12. Immanuel, E. Eighty-seventh-st.; pastor, Rev. L. Halfman, 183 E. Seventy-ninth-st.
13. St. Paul's, W. 123d-st., n. Seventh-av.; pastor, Rev. Julius Ehrhart, 7 W. 126th-st.
14. Church of Our Saviour, (Norwegian,) 56 Monroe-st.; Rev. C. S. Everson, 56 Monroe-st.
15. Gustavus Adolphus, (Swedish,) 153 E. Twenty-second-st.; Rev. J. G. Princell, 216 E. Twenty-seventh-st.
16. St. John's, E. 119th-st., near Third-av.; pastor, Rev. Henry C. Steup, 215 E. 119th-st.
17. Church of Christ, 130 Stanton-st.; Rev. G. U. Wenner, 528 Fifth-st.
18. St. Stephen's Mission, 361 Broome-st.
19. Emigrant House Chapel, 16 State-street; Rev. W. Berkemeier.
20. Luther Chapel, 435 E. Houston-st.
21. St. Andrew's, W. Fiftieth-st., n. Seventh-av.
22. St. Matthew's Mission, 185 Spring-st.
23. Zion, Tenth-av.; pastor, Rev. John Rockstroh, 508 W. Fifty-seventh-st.
24. St. Matthew's, Cortland-av., near 155th-st.; pastor, Rev. F. Leddin, 152d-st.
25. 169th-st., near Fulton-av.

#### METHODIST EPISCOPAL.

Sabbath services in all the Methodist churches, Morning and Evening.

1. Alanson, 52 Norfolk-st.; pastor, Rev. R. Crook, 161 Henry st.
2. Allen-street, 126 Allen-st.; pastor, Rev. G. W. Woodruff, 128 Allen-st.
3. Asbury, Wooster-st., near Washington-pl.; pastor, Rev. J. A. Edmonds, 113 Waverley-pl.
4. Bedford-street, 28 Morton-st.; pastor, Rev. E. S. Osbon, 43 Morton-st.
5. Beckman-hill, 321 E. Fiftieth-st., n. Second-av.; pastor, Rev. D. O. Ferris, 323 E. Fiftieth-st., n. Second-av.
6. Bethel ship, foot of Carlisle-st.; pastor, Rev. D. S. Sorlin, Pier 11, North River.
7. Central, 58 Seventh-av.; pastor, Rev. C. S. Harrower, 60 Seventh-av.
8. Cornell Memorial, E. Seventy-sixth-st., near Second-av.; pastor, Rev. G. H. Goodsell, 231 E. Seventy-seventh-st.
9. Duane, 294 Hudson-st.; pastor, Rev. C. M. Eggleston, 25 Vandam-st.
10. Eighteenth-street, 307 W. Eighteenth-st.; pastor, Rev. W. F. Hatfield, 305 W. Eighteenth-st.
11. Five Points' Mission, 61 Park-st.; pastor, Rev. C. S. Brown, 61 Park-st.
12. Forsyth-street, 10 Forsyth-st.; pastor, Rev. N. Hubbell, 12 Forsyth-st.
13. Forty-fourth-street, 461 W. Forty-fourth-st.; pastor, Rev. S. I. Ferguson, 463 W. Forty-fourth-st.

14. Forty-third-street, 253 W. Forty-third-st.; pastor, Rev. G. H. Gregory, 249 W. Forty-third-st.
15. Free Tabernacle, 248 W. Thirty-fourth-st.; pastor, Rev. John Johns, 263 W. Thirty-fourth-st.
16. German, 252 Second-st.; pastor, Rev. C. Jost.
17. German Mission, 346 W. Fortieth-st.; pastor, Rev. C. F. Grimm.
18. Grace, 104th-st., near Ninth-av.; pastor, Rev. N. O. Lent, W. 104th-st., near Ninth-av.
19. Hedding, 337 E. Seventeenth-st.; pastor, Rev. F. W. Ware, 335 E. Seventeenth-st.
20. Hope, 125th-street, near Sixth-avenue; pastor, Rev. H. W. Byrnes, 69 W. 125th-st.
21. Jane-street, 13 Jane-st.; pastor, Rev. W. W. Sever, 11 Jane-st.
22. John-st., 44 John-st.; pastor, Rev. B. T. Abbott, 257 Henry-st.
23. Lexington-avenue, Lexington-av., corner Fifty-second-st.; pastor, Rev. W. H. Mickle, 145 E. Fifty-third-st.
24. Perry-street, 122 Perry-st.; pastor, Rev. S. Merritt.
25. Rose Hill, 223 E. Twenty-seventh-street; pastor, Rev. W. W. Clark, 219 E. Twenty-seventh-st.
26. St. James', Madison-av., cor. 126th-st.; pastor, Rev. W. R. Davis, 127th-st., near Madison-av.
27. St. John's, 231 W. Fifty-third-st.; pastor, Rev. Geo. Van Alstyne, 223 W. Fifty-third-st.
28. St. Luke's, W. Forty-first-st., n. Sixth-av.; pastor, Rev. W. P. Abbott, 104 W. Forty-first-st.
29. St. Mark's, (colored,) 65 W. Thirty-fifth-st.; pastor, Rev. E. W. S. Peek, 36 W. Forty-fourth-st.
30. St. Paul's, Fourth-av., cor. Twenty-second-st.; pastor, Rev. O. H. Tiffany, 289 Fourth-av.
31. Second-avenue, Second-av., corner 119th-street; pastor, Rev. T. Burch, 304 E. 119th-st.
32. Second-street, 276 Second-st.; pastor, Rev. F. Brown, 280 Second-st.
33. Seventh-street, 24 Seventh-st.; pastor, Rev. J. S. Willis, 22 Seventh-st.
34. Sixty-first-street, Sixty-first-st., near Third-av.; pastor, Rev. J. E. Cookman, 225 E. Sixty-first st.
35. South Harlem, 111th-st., n. Lexington-av.; pastor, Rev. G. H. Smith.
36. Thirtieth-street, 331 West Thirtieth-st.; pastor, Rev. G. H. Corey, 327 W. Thirtieth-st.
37. Thirty-fifth-street, near Tenth-av.; pastor, Rev. J. F. Richmond, 409 W. Twenty-eighth-st.
38. Thirty-seventh-street, 223 E. Thirty-seventh-st.; pastor, Rev. C. P. Corner, 229 E. Thirty-seventh-st.
39. Twenty-fourth-street, 359 W. Twenty-fourth-st.; pastor, Rev. B. H. Burch, 418 W. Twenty-fourth-st.
40. Washington-square, 137 W. Fourth-street; pastor, Rev. J. M. King, 80 Macdougall-st.
41. Washington Heights, Washington Heights; pastor, Rev. T. Lodge.
42. Willett-street, 7 Willett-st.; pastor, Rev. J. E. Searles, 5 Willett-st.
43. Yorkville, E. Eighty-sixth-st., near Fourth-av.; pastor, Rev. A. J. Palmer, 117 E. Eighty-sixth-st.
44. Mission, 647 E. Sixteenth-st.

45. Mission, Broadway, cor. Sixty-ninth-st.; pastor, Rev. —, Tenth-av., near Sixty-ninth-st.
46. Mission, 186 Franklin-st.
47. Eleventh-street Chapel, 545 E. Eleventh-st., near Avenue B; pastor, Rev. A. C. Morehouse, 272 E. Tenth-st.
48. German Mission, Pearl-st., cor. Madison-st.; pastor, Rev. F. W. Boese.
49. Willett Mission, Cannon-st. n. Broome.
50. German Mission, 98 Eighth-st., near First-av.; pastor, Rev. C. Scherff.
51. Wesley Mission, (chapel,) 87 Attorney-st.; pastor, Rev. A. C. Morehouse.
52. St. Paul's, German, E. Fifty-fifth-st., near Second-av.; pastor, Rev. C. Blinn.
53. Centenary, Washington-av., cor. 166th-st.; pastor, Rev. D. W. C. Von Gaasbeck.
54. First, Willis-av., cor. 141st-st.; pastor, Rev. Calvin B. Ford.
55. Mediator, Mosholu; pastor, Rev. D. W. C. Von Gaasbeck.
56. Fordham; pastor, Rev. Alfred Coons.
57. Washington-av., near 176th-st.; pastor, Rev. D. L. Marks.
58. West Farms; pastor, Rev. Adam C. Higgins.
59. St. Paul's, (colored,) 158th-st., near Elton-av.; pastor, Rev. W. N. Bowman.

## AFRICAN METHODIST EPISCOPAL.

1. African Union, 161 W. Fifteenth-st.; pastor, Rev. James Cook.
2. Bethel, 214 Sullivan-st.; pastor, Rev. James M. Williams.
3. Zion, 331 Bleecker-st.; pastor, Rev. James H. Smith.
4. African Union, 132 W. Thirtieth-st.; pastor, Rev. W. H. Johnson.
5. Little Zion, E. 117th-st., n. Fourth-av.; pastor, Rev. —.
6. Bethel Mission, 106 W. Thirtieth-st.
7. Union, 1610 Second-av.

## FREE METHODIST.

1. Free Methodist, 329 W. Thirty-seventh-st.; pastor, Rev. Wm. M. Parry.
2. Mission, 473 Grand-st.

## MORAVIAN.

1. Moravian Church, Lexington-av., cor. East Thirtieth-st.; pastor, Rev. A. A. Reinke, 112 Lexington-av.
2. Moravian Mission, 636 Sixth-st.; pastor, Rev. M. W. Leibert, 636 Sixth-st.

## PRESBYTERIAN.

1. Allen-street, 61 Allen-st., near Grand; pastor, Rev. George O. Phelps, 74 Livingston-st. Sabbath services, Morning and Evening.
2. Brick, Fifth-av., corner Thirty-seventh-st.; pastor, Rev. L. D. Bevan, 14 E. Thirty-seventh-st. Sabbath services, Morning and Afternoon.
3. Canal-street, Greene-st., near Canal; pastor, Rev. H. B. Chapin, 79 W. Fifty-second-st. Sabbath services, Morning and Afternoon.
4. Central, W. Fifty-seventh-st., near Broadway; pastor, Rev. James D. Wilson, 310 W. Fifty-third-st. Sabbath services, Morning and Evening.
5. Covenant, Park-av., cor. E. Thirty-fifth-st.; pastor, Rev. M. R. Vincent, D. D., 37 E. Thirty-fifth-st. Sabbath services, Morning and Afternoon.
6. Eighty-fourth-st., W. Eighty-fourth-st., near Boulevard.
7. Fifth-avenue, Fifth-av., cor. W. Fifty-fifth-st.; pastor, Rev. John Hall, D. D., 3 W. Fifty-sixth-st. Sabbath services, Morning and Afternoon.

8. First, Fifth-av., cor. W. Eleventh-st.; pastor, Rev. William M. Paxton, D. D., 49 W. Eleventh-st. Sabbath-services, Morning and Afternoon.
9. Fourth-avenue, 286 Fourth-av., cor. E. Twenty-second-st.; pastor, Rev. Howard Crosby, D. D., 116 E. Nineteenth-st. Sabbath services, Morning and Evening.
10. Fourteenth-street, E. Fourteenth-st., cor. Second-av.; pastor, Rev. F. H. Marling, 224 E. Twelfth-st. Sabbath services, Morning and Evening.
11. Fourth, W. Thirty-fourth-st., near Sixth-av.; pastor, Rev. J. R. Kerr, 230 W. Thirty-sixth-st. Sabbath services, Morning and afternoon.
12. French Evangelical, 9 University-place; pastor, Rev. H. L. Grandlienard, 168 W. Tenth-st.
13. German, 290 Madison-st.; pastor, Rev. B. Krüsi, 276 Madison-st.
14. Harlem, E. 125th-st., n. Fifth-av.; pastor, Rev. J. S. Ramsay, 232 E. 124th-st.
15. Madison-square, Madison-av., cor. East Twenty-fourth-st.; pastor, Rev. W. J. Tucker, D. D., 57 Park-av. Sabbath services, Morning and Afternoon, and during the winter months an evening service also.
16. Memorial, Madison-av., cor. Fifty-third-st.; pastor, Rev. C. S. Robinson, D. D., 57 E. Fifty-fourth-st. Sabbath services, Morning and Evening.
17. Mount Washington, Inwood; pastor, Rev. Geo. S. Payson, Inwood.
18. Murray Hill, E. Fortieth-st., n. Lexington-av.; pastor, Rev. George S. Chambers, 451 W. Twenty-fourth-st. Sabbath services Morning and Evening.
19. New York, 167 W. Eleventh-st.; pastor, Rev. W. W. Page, 29 W. Fifteenth-st.
20. North, Ninth-av., cor. W. Thirty-first-st.; pastor, Rev. S. B. Rossiter, 351 W. Thirty-first-st. Sabbath services, Morning and Evening.
21. Phillips, E. Seventy-third-st., cor. Madison-av.; pastor, Rev. Samuel D. Alexander, D. D., 153 E. Seventy-eighth-st. Sabbath services, Morning and Afternoon.
22. Puritans, W. 130th-st., n. 5th-av.; pastor emeritus, Rev. George B. Cheever, D. D.; pastor, Rev. Edward L. Clark, 29 W. 130th-st.
23. Rutgers, Madison-av., cor. E. Twenty-ninth-st.; pastor, Rev. N. W. Conkling, D. D., 112 E. Thirty-first-st. Sabbath services, Morning and Evening.
24. Scotch, 53 W. Fourteenth-st., near Sixth av.; pastor, Rev. S. M. Hamilton, 10 E. Ninth-st. Sabbath services, Morning and Afternoon.
25. Sea and Land, Market-st., cor. Henry; pastor, Rev. Edward Hopper, D. D., 49 Seventh-av. Sabbath services, Morning and Evening.
26. Seventh, Broome-st., cor. Ridge; pastor, Rev. H. T. Hunter, 182 Henry-st. Sabbath services, Morning and Evening.
27. Shiloh, (colored,) 140 Sixth-av.; pastor, Rev. H. H. Garnet, D. D., 102 W. Third-st.
28. Spring-street, 246 Spring-st., near Varick; pastor, Rev. A. H. Moment, 113 Leroy-st. Sabbath services. Morning and Afternoon.
29. Thirteenth-street, 145 W. Thirteenth-st.; pastor, Rev. Samuel D. Burchard, D. D., 24 W. Fortieth-st. Sabbath services, Morning and Evening.
30. University-place, University-place, cor. Tenth-st.; pastor, Rev. Robert R. Booth, D. D., 120 W. Eleventh-st. Sabbath services, Morning and Afternoon.
31. Washington Heights, 155th-st., cor. Boulevard; pastor, Rev. Charles A. Stoddard, D. D.
32. West, W. Forty-second-st., near Fifth-av.; pastor, Rev. Thomas S. Hastings, D. D., 27 W. Forty-sixth-st. Sabbath services, Morning and Evening.
33. Westminster, 151 W. Twenty-second-st., n. Seventh-av.; pastor, Rev. G. D. Matthews, 221 W. Fifteenth-st.



34. West Twenty-third-street, W. Twenty-third-st., n. Seventh-av.; pastor, Rev. Erskine N. White, D. D., 121 W. Twenty-first-st. Sabbath services, Morning and Evening.
35. First Union, Yorkville, 145 E. Eighty-sixth-st.; pastor, Rev. —, 104 East Eighty-fifth-st.
36. Chapel of Brick Church, 228 W. Thirty-fifth-st., n. Seventh-av.; pastor, Rev. Joseph J. Lampe, 111 W. Thirty-fourth-st.
37. Chapel of Fifth-av. Church, 127 Seventh-av.
38. Alexander Chapel of Fifth-av. Church, 7 and 9 King-st.; pastor, Rev. H. A. Davenport, 29 Cottage place.
39. Mission of Fifth-av. Church, 416 E. Fourteenth-st., n. First-av.
40. Chapel of First Church, 35 W. Twelfth-st.
41. Tabor Chapel of W. Twenty-third-street Church, 169 W. Twenty-sixth-st.
42. Chapel of University-place Church, 180 Wooster-st.
43. Emmanuel Chapel of University-place Church, Sixth st., near Avenue D; pastor, Rev. Erastus Seymour, 735 Sixth-st.
44. Memorial Chapel of Madison-square Church, E. Thirtieth-st., near Third-av.; pastor, Rev. E. A. Elmore, 143 E. Thirty-fifth-st.
45. German Mission of Madison-square Church, E. Thirtieth-st., near Third-av.; pastor, Rev. M. A. Erdman, 589 Second-av.
46. Grace Chapel of Fourth-avenue Church, 340 E. Twenty-second-st., n. First av.; pastor, Rev. Andrew Colville, 333 E. Twenty-third-st.
47. Chinese Mission of Fourth-avenue Church, 523 Pearl-st.
48. Hope Mission of Fourth-avenue Church, Avenue C, cor. Fourth-st.; pastor, Rev. W. F. Matthews.
49. Faith Chapel of West Church, 423 W. Forty-sixth-st., near Ninth-av., pastor, Rev. James H. Hoadley, 50 W. Forty-sixth-st.
50. Welsh, 225 E. Thirteenth-st.; pastor, Rev. G. H. Humphrey, 81 E. Tenth-st.
51. Memorial Chapel of Covenant Church, 306 E. Forty-second-st., near Second-av.; pastor, Rev. Howard A. Talbot, 310 E. Forty-second-st.
52. Mission of Fourteenth-street Church, E. Twelfth-st., n. Avenue B.
53. Mission of Seventh Church, 203 Rivington-st.
54. Salem Mission of Scotch Church, 185 Spring-st.
55. Immanuel Mission of Scotch Church, 54 W. Fifteenth-st.
56. Westside Chapel of Fourth Presbyterian Church, 439 W. Thirty-third-st.
57. Bethesda Mission of Rutgers Presbyterian Church, 405 W. Twenty-ninth-st.
58. Goodwill Mission of Memorial Church, Second-av., cor. Fifty-second-st.
59. Mission of Central Church, 349 W. Forty-ninth-st.
60. Bethany, 140th-street, cor. Third-av.; pastor, Rev. Gordon B. Mitchell.
61. First, Washington-av., near 174th-street; pastor, Rev. George Nixon.
62. Pott's Memorial, Washington-av., near 166th-street; pastor, Rev. Lawrence P. Cummings.
63. West Farms; pastor, Rev. C. W. Adams.
64. Riverdale; pastor, Rev. C. H. Burr, Jr.

## UNITED PRESBYTERIAN.

1. Eleventh-street, 206 E. Eleventh-st.; pastor, Rev. J. D. Turner, 200 E. Sixty-first-st.
2. Jane-street, 41 Jane-st.; pastor, Rev. —.
3. Seventh-avenue, 29 Seventh-av.; pastor, Rev. R. W. Kidd, 177 Waverley-pl.
4. Seventh, 434 W. Forty-fourth-st.; pastor, Rev. —.

5. Third, 41 Charles-st.; pastor, Rev. W. J. Gillespie.
6. West Twenty-fifth-street, 161 W. Twenty-fifth-st.; pastor, Rev. John Kirkpatrick, 322 W. Twenty-seventh-st.
7. Harlem, E. 127th-st., n. Third-av.; pastor, —.
8. Charles-street Mission, Eighth-av., cor. Thirty-fourth-st.
9. Mission, Third-av., cor. Eighty-sixth-st.
10. Harlem, E. 116th-st., bet. Second and Third avs.; pastor, Rev. —.

#### REFORMED PRESBYTERIAN.

1. First, 123 W. Twelfth-st.; pastor, Rev. Wm. Wylie, 339 W. Twentieth-st.
2. First, 426 W. Twenty-eighth-st.; pastor, Rev. J. C. K. Milligan, 309 W. Fifty-second-st.
3. Second, 221 W. Thirty-ninth-st., near Seventh-av.; pastor emeritus, Rev. Andrew Stevenson, D. D., 314 W. Thirtieth-st.; pastor, Rev. R. M. Somerville, 228 W. Fifty-second-st.
4. Third, 238 W. Twenty-third-st.; pastor, Rev. David Gregg, 244 W. Forty-eighth-st.
5. Fourth, 365 W. Forty-eighth-st., n. Ninth-av.; pastor, Rev. James Kennedy, 334 W. Fifty-fifth-st.
6. Mission, 440 W. Fortieth-st.

#### PROTESTANT EPISCOPAL.

1. All Angels', W. Eighty-first-st., n. Eleventh-av.; rector, Rev. C. F. Hoffman, 65 W. Fifty-third-st.
2. All Saints', 286 Henry-st.; rector, Rev. W. N. Dunnell, 292 Henry-st.
3. Annunciation, 142 W. Fourteenth-st.; rector, Rev. Wm. J. Seabury, 144 W. Fourteenth-st.
4. Anthon Memorial, 139 W. Forty-eighth-st., n. Seventh-av.; rector, Rev. R. H. Newton, 19 East Seventy-fifth-st. Sabbath services, Morning and Evening.
5. Ascension, Fifth-av., cor. Tenth-st.; rector, Rev. John Cotton Smith, D. D., 7 W. Tenth-st. Sabbath services, Morning and Afternoon.
6. Atonement, Madison-av., cor. Twenty-eighth-st.; rector, Rev. C. C. Tiffany, 59 W. Thirty-eighth-st. Sabbath services, Morning and Evening.
7. Beloved Disciple, Madison-av., cor. Eighty-ninth-st.
8. Calvary, Fourth-av., cor. E. Twenty-first-st.; rector, Rev. E. A. Washburn, D. D., 103 E. Twenty-first-st. Sabbath services, Morning and Afternoon.
9. Chapel of Holy Comforter, 365 West-st.; rector, Rev. H. F. Roberts.
10. Chapel of our Saviour, foot of Pike-st., E. R.; rector, Rev. R. J. Walker, 34 Pike-st.
11. Christ, Fifth-av., cor. Thirty-fifth-st.; rector, Rev. J. S. Shipman, D. D.
12. Du St. Esprit, 30 W. Twenty-second-st.; rector, Rev. Leon Pons. (French.) Services, Morning and Evening.
13. Epiphany, 228 E. Fiftieth-st.; rector, Rev. U. T. Tracy, 232 E. Fiftieth-st.
14. Grace, 800 Broadway; rector, Rev. H. C. Potter, D. D., 806 Broadway.
15. Grace, E. 116th-st., n. Second-av.; rector, Rev. D. B. Ray, 2416 Second-av.
16. Heavenly Rest, Fifth-av., near E. Forty-fifth-st.; rector, Rev. R. S. Howland, D. D., 3 E. Forty-fifth-st.
17. Holy Apostles', Ninth-av., cor. W. Twenty-eighth-st.; rector, Rev. B. E. Backus, 354 W. Twenty-eighth-st.

18. Holy Communion, Sixth-av., cor. Twentieth-st.; rector, Rev. Francis E. Lawrence, 49 W. Twentieth-st.
19. Holy Martyrs, 39 Forsyth-st.; rector, Rev. James Millett, 111 Second-av.
20. Holy Sepulchre, E. Seventy-fourth-st., n. Fourth-av.; rector, Rev. James T. Smith, 156 Lexington-av.
21. Holy Trinity, Madison-av., cor. E. Forty-second-st.; rector, Rev. Stephen H. Tyng, Jr., D. D., 323 Madison-av., n. church. Sabbath services, Morning and Afternoon in Summer, Morning and Evening in Winter.
22. Holy Trinity of Harlem, Fifth-av., cor. 125th-st.; rector, Rev. R. H. McKim, 27 W. 127th-st.
23. Incarnation, Madison-av., cor. Thirty-fifth-st.; rector, Rev. Arthur Brooks, 209 Madison-av. Sabbath services, Morning and Evening.
24. Intercession, 158th-st., cor. Eleventh-av.; rector, Rev. E. W. Donald, 152d n. Eleventh-av.
25. Mediator, Eleventh-av., n. Fifty-first-st.; rector, Rev. John McCaffrey, 321 E. Fifty-third-st. Sabbath services, Morning and Evening.
26. Nativity, 70 Avenue C; rector, Rev. Caleb Clapp, 706 Sixth-st.
27. Redeemer, E. Eighty-second-st., cor. Fourth-av.; rector, J. W. Shackelford, 111 E. Eighty-second-st.
28. Resurrection, E. Eighty-fifth-st., near Third-av.; rector, Rev. J. W. Trimble.
29. Santiago, 30 W. Twenty-second-st.; minister, Rev. J. De Palma, 409 W. Thirty-fourth-st. Service in Spanish, 12½ A. M.
30. St. Alban's, E. Forty-seventh-st., n. Lexington-av.; rector, Rev. C. W. Morrill, E. Forty-seventh-st., near Lexington-av.
31. St. Ambrose, 117 Thompson-st.; rector, Rev. D. G. Gunn, 203 Prince-st.
32. St. Andrew's, 127th-st., near Fourth-av.; rector, Rev. Samuel Earp, 30 E. 125th-st.
33. St. Ann's, 7 W. Eighteenth-st.; rector, Rev. Thomas Gallaudet, D. D., 9 W. Eighteenth-st.
34. St. Bartholomew's, Madison-av., cor. Forty-fourth-st.; rector, Rev. Samuel Cooke, D. D., 340 Madison-av.
35. St. George's, Rutherford-place, cor. E. Sixteenth-st.; rector, Rev. Stephen H. Tyng, D. D., 209 E. Sixteenth-st., and Rev. W. W. Williams, 10 Livingstone-pl. Sabbath services, Morning and Afternoon, and also the Evening of the first Sabbath of every month.
36. St. Clement's, 108 W. Third-st.; rector, Rev. Theodore A. Eaton, D. D., 130 W. Thirteenth-st. Sabbath services, Morning and Evening.
37. St. Ignatius, W. Fortieth-st., n. Sixth-av.; rector, Rev. F. C. Ewer, D. D., 152 W. Forty-sixth-st.
38. St. James', E. Seventy-second-st., n. Third-av.; rector, Rev. C. B. Smith, 137 E. Seventy-first-st.
39. St. John Baptist, 261 Lexington-av.; rector, Rev. C. R. Duffie, D. D., 263 Lexington-av. Sabbath services, Morning and Afternoon; during the Winter, Morning and Evening.
40. St. John Evangelist, 222 W. Eleventh-st.; rector, Rev. J. W. Kramer, 196 Second-av. Sabbath services, Morning and Evening.
41. St. John's, 46 Varick-st.; rector, Rev. S. H. Weston, D. D., 3 E. Forty-fifth-st. Sabbath services, Morning and Afternoon.
42. St. Luke's, 483 Hudson-st.; rector, Rev. I. H. Tuttle, D. D., 58 E. Eighty-sixth-st. Sabbath services, Morning and Afternoon.
43. St. Mark's, Stuyvesant-st., cor. Second-av.; rector, Rev. J. H. Rylance, D. D., 11 Livingston-place. Sabbath services, Morning and Afternoon.

44. St. Mary's, W. 128th-st., n. Tenth-av.; rector, Rev. C. C. Adams, W. 128th-st., near Broadway.
45. St. Mary's, Forty-fifth-st., n. Seventh-av.; rector, Rev. T. M. Brown, 205 W. Fifty-sixth-st.
46. St. Michael's, Broadway, cor. Ninety-ninth-st.; rector, Rev. T. M. C. Peters, D. D., Broadway, cor. 99th-st.
47. St. Paul's, Broadway, cor. Vesey-st.; rector, Rev. James Mulcahey, 56 West Twenty-sixth-st. Sabbath services, Morning and Evening.
48. St. Peter's, 340 W. Twentieth-st.; rector, Rev. Alfred B. Beach, D. D., 346 W. Twentieth-st. Sabbath services, Morning and Afternoon.
49. St. Philip's, (colored,) 305 Mulberry-st.; rector, Rev. J. S. Atwell, 231 E. Fortieth-st.
50. St. Stephen's, 53 W. Forty-sixth-st., n. Sixth-av.; rector, Rev. A. B. Hart, 43 W. Forty-seventh-st. Sabbath services, Morning and Evening.
51. St. Thomas', Fifth-av., cor. Fifty-third-st.; rector, Rev. W. F. Morgan, D. D., W. Fifty-third-st., n. church. Sabbath services, Morning and Afternoon.
52. St. Timothy, W. Fifty-seventh-st., n. Eighth-av.; rector, Rev. G. J. Geer, D.D., 330 W. Fifty-seventh-st. Sabbath-services, Morning and Evening.
53. Transfiguration, E. Twenty-ninth-st., n. Fifth-av.; rector, Rev. G. H. Houghton, D. D., 1 E. Twenty-ninth-st. Sabbath services, Morning and Afternoon.
54. Trinity, Broadway, opp. Wall-st.; rector, Rev. Morgan Dix, D. D., 7 Church-st. Sabbath services, Morning and Afternoon.
55. Trinity Chapel, 15 W. Twenty-fifth-st.; rector, Rev. C. E. Swope, D. D., 23 E. Twenty-fourth-st. Sabbath services, Morning and Afternoon, and from November to May in the Evening also.
56. Zion, Madison-av., cor. Thirty-eighth-st.; rector, Rev. J. N. Gallaher, 241 Madison-av., n. 38th-st. Sabbath services, Morning and Afternoon.
57. Calvary Chapel, 218 E. Twenty-third-st.; minister, Rev. W. D. Walker, 119 E. Twenty-third-st.
58. St. George's Mission, Chapel of Free Grace, 408 E. Nineteenth-st.; minister, Rev. A. Buchanan, 324 W. Thirty-fourth-st.
59. St. George's Mission, German, 420 E. Fourteenth-st.; minister, Rev. J. C. Fleischacker, 89 St. Mark's-place.
60. St. George's Mission, Chapel of Bread of Life, 420 E. Fourteenth-st.
61. St. Mark's Mission, 141 Avenue A; minister, Rev. H. B. Ensworth, 155 Avenue A.
62. Atonement Chapel, 418 W. Forty-first-st.; minister, Rev. W. F. Morrison.
63. Ascension Chapel of Shepherd's Flock, 330 W. Forty-third-st.; minister, Rev. John F. Steen, 233 W. Fifty-first-st.
64. Ascension Chapel of Comforter, Greenwich-st., cor. Jane.
65. Mission Chapel of St. Thomas' Church, E. Sixtieth st., near Second-av.; minister, Rev. Robert Lowry.
66. Grace Chapel, E. Fourteenth-st., n. Third-av.; minister, Rev. W. T. Egbert, 125 E. Thirteenth-st.
67. St. Chrysostom Chapel, Seventh-av., cor. Thirty-ninth-st.; minister, Rev. T. H. Sill, 226 W. Fortieth-st.
68. St. Augustine Chapel, 107 E. Houston-st.; minister, Rev. A. C. Kimber.
69. Incarnation Chapel of Reconciliation, 242 E. Thirty-first-st.; minister, Rev. E. S. Widdemer, 225 E. Thirty-first-st.



70. Bethlehem Mission, Ninth-av., cor. Eighty-third-st.; minister, Rev. F. Oertel, 434 W. Fifty-first-st.
71. St. Barnabas Chapel, 306 Mulberry-st.; minister, Rev. C. T. Woodruff, 218 E. Forty-sixth-st.
72. Reformation Chapel, 130 Stanton-st.
73. French, in Chapel, Fourth-av., n. Twenty-first-st.; minister, Rev. Emile Borel.
74. Italian, in St. Ambrose Church, 117 Thompson-st., and 46 Franklin-st., minister, Rev. C. Stauder, 142 W. Fourth-st.
75. Transfiguration Chapel, Sixty-fifth-st., near Boulevard.
76. Grace, West Farms.
77. St. Ann's, St. Ann's-av., near 140th-street; rector, Rev. W. Huckel.
78. St. James, Fordham; rector, Rev. J. M. Blanchard.
79. St. Mary's, Alexander-av., cor. 142d-street; rector, Rev. C. S. Stephenson.
80. Trinity, 166th-street, near Boston-av.; rector, Rev. Albert S. Hull.
81. St. Paul's, Third-av., near 170th-street; rector, Rev. Thomas R. Harris.
82. Advent Mission, 352 W. Thirty-fifth-st.
83. Christ Church, Riverdale; rector, Rev. G. D. Wildes, D. D.
84. Seamen's Chapel, Coenties Slip.

#### REFORMED EPISCOPAL.

1. First Reformed Episcopal, Madison-av., corner Fifty-fifth-st.; rector, Rev. W. T. Sabine, 111 E. Nineteenth-st.
2. Emmanuel Reformed Episcopal, 479 Eighth-av.; minister, Rev. George Howell, 302 W. Forty-seventh-st.

#### REFORMED.

1. Bloomingdale, W. Seventy-first-st., n. Ninth-av.; pastor, Rev. Enoch Van Aken, 218 W. Fifteenth-st.
2. Collegiate, Lafayette-pl., cor. Fourth-st.; pastor, Rev. Talbot W. Chambers, D. D., 70 W. Thirty-sixth-st. Sabbath services, Morning and Afternoon.
3. Collegiate, Fifth-av., cor. Twenty-ninth-st.; pastor, Rev. Wm. Ormiston, D. D., 17 W. Thirty-second-st. Sabbath services, Morning and Evening.
4. Collegiate, Fifth-av., cor. Forty-eighth-st.; pastors, Rev. Thomas E. Vermilye, D. D., 15 W. Fifty-sixth-st. Sabbath services, Morning and Evening.
5. Fourth German Mission, 246 W. Fortieth-st., n. Eighth-av.; pastor, Rev. J. H. Oerter, 258 W. Fortieth-st.
6. German Evangelical Mission, 141 E. Houston-st.; pastor, Rev. Julius W. Geyer, 82 Second-st.
7. German Reformed Protestant, 129 Norfolk-street; pastor, Rev. G. L. Neef, 127 Norfolk-st.
8. Harlem, Third-av., cor. 121st-st.; pastor, Rev. G. H. Mandeville, D. D., 327 E. 124th-st.
9. Holland, 279 W. Eleventh-st.; pastor, Rev. A. H. M. Beechthold, 279 W. Eleventh-st.
10. Madison-av., Madison-av., cor. Fifty-seventh-st.; pastor, Rev. Wm. Lloyd, 809 Lexington-av. Sabbath services, Morning and Evening.
11. Prospect Hill, E. Eighty-fifth-st., near Second-av.; pastor, Rev. D. M. L.

- Quackinbush, D. D., 231 E. Eighty-sixth-st. Sabbath services, Morning and Afternoon.
12. South, Fifth-av., cor. Twenty-first-st.; pastor, Rev. E. P. Rogers, D. D., 42 W. Twenty-seventh-st. Sabbath services, Morning and Afternoon.
  13. Thirty-fourth-st., 307 W. Thirty-fourth-st.; pastor, Rev. Carlos Martyn, 449 W. Thirty-fourth-st. Sabbath services, Morning and Evening.
  14. Union, 25 Sixth-av.; pastor, Rev. W. B. Merritt, 34 Charles-st. Sabbath services, Morning and Evening.
  15. Washington Heights, Washington Heights.
  16. Collegiate Mission, 160 W. Twenty-ninth-st.; pastor, Rev. J. H. Bertholf, 160 W. Twenty-ninth-st. Sabbath services, Morning and Evening.
  17. Collegiate Mission, 514 Ninth-av., n. Thirty-ninth-st.; pastor, Rev. Abraham Thompson.
  18. Collegiate Mission, Seventh-av., cor. Fifty-fourth-st.; pastor, Rev. Alex. Shaw. Sabbath services, Morning and Evening.
  19. Collegiate Mission, Fulton-st., near William.; pastor, Rev. G. S. Plumley, 60 Dey-st.
  20. South Church Mission Chapel, 348 W. Twenty-sixth-st.; pastor, Rev. James L. Goodknicht.
  21. Thirty-fourth-street Church Mission, 405 W. Twenty-ninth-st.
  22. German Evangelical Mission, 71 Avenue B, cor. Fifth-st.; pastor, Rev. Jacob Schlegel.
  23. German Evangelical Mission, Fifty-second-st. near Second-av.
  24. Fordham; pastor, Rev. —.
  25. St. Paul's, Third-av., near 146th-st.; pastor, Rev. Hasbrouck Dubois.
  26. Washington-av., near 157th-street; pastor, Rev. John E. Long.
  27. West Farms; pastor, Rev. John Simonson.
  28. High Bridge; minister, Rev. Hasbrouck Dubois.

#### ROMAN-CATHOLIC.

1. Annunciation, W. 131st-st., n. Broadway; priest, Rev. J. J. Griffien.
2. Assumption, W. Forty-ninth-st., n. Ninth-av.; priest, Rev. B. Stroehle.
3. Cathedral, Fifth-av., cor. Fiftieth-st., now building.
4. Epiphany, Second-av., n. Twenty-second-st.; priest, Rev. R. L. Burtzell.
5. Holy Cross, 335 W. Forty-second-st.; priest, Rev. Charles McCready.
6. Holy Innocents, W. Thirty-seventh-st., n. Broadway; priest, Rev. John Lar-kin.
7. Holy Name of Jesus, Broadway, near Ninety-seventh-st.; priest, Rev. John M. Gallagher.
8. Immaculate Conception, 505 E. Fourteenth-st.; priest, Rev. John Edwards.
9. Most Holy Redeemer, 165 Third-st.; priest, Rev. Joseph Wirth.
10. Nativity, 46 Second-av.; priest, Rev. William Everett.
11. Our Lady of Sorrow, 105 Pitt-st.; priest, Rev. Joseph Picke.
12. Sacred Heart, 447 W. Fifty-first-st., near Ninth-av.; priest, Rev. M. J. Brophy.
13. St. Agnes, E. Forty-third-st., n. Third-av.; priest, Rev. Henry C. McDowell.
14. St. Alphonsos, 230 S. Fifth-av.; priest, Rev. Eugene Grimm.
15. St. Andrew's, Duane-st., cor. City-hall-pl.; priest, Rev. Michael Curran.
16. St. Ann's, 112 E. Twelfth-st.; priest, Rev. T. S. Preston.
17. St. Anthony's, 143 Sullivan-st.; priest, Rev. U. Pondolfi.
18. St. Bernard's, 334 W. Fourteenth-st., n. Ninth-av.; priest, Rev. G. A. Healy.
19. St. Boniface, E. Forty-seventh-st., n. Second-av.; priest, Rev. M. Nicot.

20. St. Bridget's, Av. B, cor. Eighth-st.; priest, Rev. —.
21. St. Cecilia, 105th-st., bet. First and Second avenues.; priest, Rev. Hugh Flattery.
22. St. Colomba's, 339 W. Twenty-fifth-st.; priest, Rev. M. McAleer.
23. St. Elizabeth, Broadway, cor. One Hundred and Eighty-seventh st.; priest, Rev. Henry A. Brown.
24. St. Francis, 139 W. Thirty-first-st.; priest, Rev. Eugene Dikovich.
25. St. Francis Xavier, 36 W. Sixteenth-st.; priest, Rev. D. Merriek.
26. St. Gabriel's, E. Thirty-seventh-st., n. Second-av.; priest, Rev. W. H. Clowry.
27. St. James', 32 James-st.; priest, Rev. F. H. Farely.
28. St. John Baptist, 209 W. Thirtieth-st.; priest, Rev. B. Frey.
29. St. John Evangelist, E. Fiftieth-st., n. Fifth-av.; priest, Rev. James McMahon.
30. St. Joseph's, Sixth-av., cor. W. Washington-pl.; priest, Rev. Thomas Farrell.
31. St. Joseph's, (German,) W. 125th-st., n. Ninth-av.; priest, Rev. A. Kessler.
32. St. Joseph's, (German,) E. Eighty-seventh-st., near First-av.
33. St. Lawrence, E. Eighty-fourth-st., near Fourth-av.; priest, Rev. Florentine Acherd.
34. St. Mary's, 438 Grand-st.; priest, Rev. E. J. O'Reilly.
35. St. Mary Magdalen, 545 E. Seventeenth-st., near Avenue B; priest, Rev. Adam Toner.
36. St. Michael's, 407 W. Thirty-first-st.; priest, Rev. Arthur S. Donnelly.
37. St. Nicholas, 125 Second-st.; priest, Rev. Francis Schadler.
38. St. Patrick's, Mott-st., cor. Princee; priest, Rev. S. Kearney.
39. St. Paul's, W. Fifty-ninth-st., n. Ninth-av.; priest, Rev. I. T. Hecker.
40. St. Paul's, E. 117th-st., n. Fourth-av.; priest, Rev. Eugene Maguire.
41. St. Peter's, Barclay-st., cor. Church'; priest, Rev. M. J. O'Farrell.
42. St. Rose of Lima, 32 Cannon-st.; priest, Rev. Richard Brennan.
43. St. Stanislaus, 318 Henry-st.
44. St. Stephen's, 149 E. Twenty-eighth-st.; priest, Rev. E. McGlynn.
45. St. Theresa, Rutgers-st., cor. Henry; priest, Rev. M. C. O'Farrell.
46. St. Vincent de Paul, 127 W. Twenty-third-st.; priest, Rev. Edmond Auvril.
47. St. Vincent, Lexington-av., cor. Sixty-fifth-st.; priest, Rev. J. H. Slinger.
48. Transfiguration, Mott-st., cor. Park; priest, Rev. J. H. McGean.
49. Immaculate Conception, 151st-st., near Third-av.; priest, Rev. Joseph Stumpe.
50. Our Lady of Mercy, Fordham; priest, Rev. Chas. Petitdemoyse.
51. Sacred Heart, High Bridge; priest, Rev. James Mullen.
52. St. Augustine, 170th-st., near Franklin-av.; priest, Rev. John J. McNamee.
53. St. Jerome, Alexander-av., cor. 137th-st.; priest, Rev. John J. Hughes.
54. St. John's, King's Bridge; priest, Rev. Henry A. Brown.
55. St. Joseph's, German, Washington-av., near 176th-st.; priest, Rev. Nicholas Swords.
56. St. Cyrillus, 316 E. Fourth-st.

The residence of the clergy is usually found adjoining the church they serve.

#### UNION OR UNDENOMINATIONAL CHURCHES AND MISSIONS.

1. Mariners' Church, cor. Madison and Catherine; pastor, Rev. E. D. Murphy, 46 Catherine-st.
2. Port Society Mission.
3. Port Society Mission, Dover-st., cor. Water.
4. Howard Mission, 40 New Bowery.
5. Wilson Mission, Av. A, cor. Eighth-st.; pastor, Rev. Thomas J. May.

6. Church of the Strangers, Neilson-pl., (Mercer-st.,) n. Eighth-st.; pastor, Rev. C. F. Deems, D. D., 4 Winthrop-pl., (Greene-st.,) n. Eighth-st.
7. Olivet Chapel, 63 Second-st.; pastor, Rev. A. F. Schaufler, 63 Second-st.
8. Lebanon Chapel, 70 Columbia-st.; pastor, Rev. James Marshall.
9. Church of the Disciples, Madison-av., cor. Forty-fifth-st.; pastor, Rev. George H. Hepworth, 19 W. Forty-seventh-st.
10. Carmel Chapel, 134 Bowery; Rev. John Dooly in charge.
11. Rose Memorial Chapel, 418 W. Forty-first-st.
12. Calvary Chapel, 153 Worth-st.; Mr. W. F. Barnard in charge.
13. De Witt Chapel, 135 Greenwich-st.; pastor, Rev. Geo. Hatt, 135 Greenwich-st.
14. Alliance Chapel, Sixty-seventh-st., near Broadway.
15. Gospel Services, Chickering Hall; pastor, Rev. S. Colcord, Jr.
16. McAuley Water-street Mission, 316 Water-st.

## UNITARIAN.

1. All Souls', Fourth-av., cor. E. Twentieth-st.; pastor, Rev. H. W. Bellows, D. D., 232 E. Fifteenth-st.
2. Messiah, Park-av., corner E. Thirty-fourth-st.; pastor, Rev. W. R. Alger, 10 W. Nineteenth-st.
3. Third, Twenty-third-st., n. Sixth-av.; pastor, Rev. O. B. Frothingham, 50 W. Thirty-sixth-st.
4. Fourth, E. 128th-st., near Fourth-av.; pastor, Rev. —.

## UNIVERSALIST.

1. Third, 206 Bleecker-st.; pastor, Rev. E. T. Sweetzer, 12 W. Washington-pl.
2. Fourth, Fifth-av., cor. Forty-fifth-st.; pastor, Rev. Edwin H. Chapin, D. D., 14 E. Thirty-third-st.
3. Our Saviour, W. Fifty-seventh-st., near Eighth-av.; pastor, Rev. James M. Pullman, 226 W. Fifty-eighth-st.
4. Mission, 127th-st., near Fourth-av.; pastor, Rev. J. M. Getchell.
5. Universalist Association, Sixth-av., cor. Thirty-third-st.

## MISCELLANEOUS.

1. Christian Israelites, 108 First-st.
2. German Evangelical Reformed, 97 Suffolk-st.; pastor, Rev. J. F. Busche, 108 Rivington-st.
3. Disciples', 24 W. Twenty-eighth-st.; pastor, Rev. D. R. Van Buskirk.
4. German Evangelical, 138 W. Twenty-fourth-st., and 340 W. Fifty-third-st.
5. Welsh Presbyterian, 225 E. Thirteenth-st.; pastor, Rev. G. H. Humphreys, 81 E. Tenth-st.
6. Bohemian Mission, E. Fourth-st., n. Avenue C.
7. Catholic Apostolic, 128 W. Sixteenth-st.
8. Swedenborgian, 68 E. Thirty-fifth-st.
9. Messiah, Second Advent.
10. Second Advent, 68 East Broadway.
11. Second Advent, 405 Grand-st.
12. " " Cooper Union, Room 24.
13. First Congregational Methodist, W. Twenty-fourth-st., n. Sixth-av.
14. German Swedenborgian, 141 Christie-st.



15. True Reformed Dutch, Perry-st., cor. W. Fourth; pastor, Rev. A. Vanhouten.  
763 Greenwich-st.
16. Mission, 744 Seventh-av., cor. Fiftieth-st.
17. Mission, 435 E. Houston-st.
18. Mission, 180 Wooster-st.
19. Phelps' Mission, 316 E. Thirty-fifth-st.; pastor, Rev. —.
20. Mission, W. Fiftieth-st., n. Eighth-av.
21. Camp Mission, 116 Elizabeth-st.
22. Bethesda Mission, 405 W. Twenty-ninth-st.
23. Mission, 69 Ludlow-st.
24. Mission, Third-av., near 114th-st.
25. Italian Mission, 99 South Fifth-av.
26. Mission, 345 W. Twenty-eighth-st.
27. Mission, Eighth-av., cor. Thirty-fourth-st.
28. Mission, 454 W. Twenty-ninth-st.
29. Mission, Ninth-av., cor. Thirty-sixth-st.
30. Mission, Essex-st., near Grand.
31. Disciples', 169th-street, near Franklin-av.
32. West Side Gospel Services, 281 Greenwich-st.
33. West Side Mission, 402 W. Fifty-first-st.
34. Mission, 218 E. Forty-second-st.

There are societies of Spiritualists, clubs of Free-Thinkers and Infidels, a company of Comte's followers, and other circles of a similar character, who advertise meetings weekly, in various halls throughout the city.

#### NEW YORK CITY MISSIONS.

1. 135 Greenwich-st.
2. 153 Worth-st.
3. 70 Columbia-st.
4. 134 Bowery.
5. 63 Second-st.

#### MIDNIGHT MISSION

1. Home, 260 Greene-st.

#### MISSIONS AT THE FIVE POINTS.

1. Ladies' M. E. Mission, 61 Park-st. Services every Sabbath at 3 P. M.
2. House of Industry, 155 Worth-st. " " " "

#### HOWARD MISSION.

1. Howard Mission, 40 New Bowery. Services every Sabbath at 3 P. M.

#### CHURCHES FOR SEAMEN.

1. 74 Madison-street.
2. Oliver-street, cor. Henry.
3. Market-street, cor. Henry.
4. Bethel, Pike-street, East river.
5. Bethel, Pier 11 North river.
6. Bethel, 75 Beach-street.
7. Dover-street, cor. Water.

8. 22 South-street.
9. 34 Pike-street.
10. 365 West-street.

### FREE CHURCHES.

There will be found in almost every Protestant church, some free seats, and more or less generous attention paid to strangers. All of the mission churches, in chapels, halls, and bethels, at least fifty in number, are held with open doors, and all persons are freely invited to enter. In addition to these, there are fifteen to twenty of the regularly incorporated churches which are known as free-seat churches; and many of the old-established churches advertise every week a Sabbath-evening service, where all the seats are entirely free, and all comers are made welcome.

### FREE READING-ROOMS FOR SEAMEN.

1. 72 Madison-street.
2. Oliver-street, cor. Henry.
3. Dover-street, cor. Water.
4. Market-street, cor. Henry.
5. 34 Pike-street.
6. 22 South-street.

### FREE READING-ROOMS FOR THE PEOPLE.

1. Cooper Union.

### FREE READING-ROOMS FOR WORKINGMEN.

1. 135 Greenwich-street.
2. 153 Worth-street.
3. 61 Park-street.
4. 545 E. Eleventh-street.
5. 211 W. Eighteenth-street.
6. 204 Bleecker-street.
7. 316 E. Thirty-fifth-street.
8. 327 Rivington-street.
9. 228 W. Thirty-fifth-street.
10. 316 Water-street.
11. Greenwich-street, cor. Jane.
12. 308 Mulberry-street.

### HOLLY-TREE INN.

1. Temperance Reading-room and Coffee House, 744 Seventh-av., cor. Fiftieth-st.

### DAILY PRAYER-MEETINGS.

Business Men's Noonday Prayer-meeting, Consistory Room, Fulton-st., n. William, every day from 12 to 1 o'clock.

Business Men's Daily Prayer-meeting, in Carmel Chapel, No. 134 Bowery, every day at 12 noon.

Business Men's Daily Prayer-meeting, 281 Greenwich-st., every day at 12 noon.

Business Men's Daily Prayer-meeting, Grand-st., cor. Allen, every day at 12 noon.

Daily Prayer-meeting for Sailors, 72 Madison-st.

“ “ “ Oliver-st., cor. Henry.

“ “ “ Market-st., cor. Henry.

Daily Prayers in Trinity church, Broadway, opposite Wall-st.

“ St. Luke’s, Hudson-st., opposite Grove.

“ Annunciation, W. Fourteenth-st., near Seventh-av.

“ Transfiguration, E. Twenty-ninth-st., near Fifth-av.

“ Trinity chapel, W. Twenty-fifth-st., near Broadway.

### CHRISTIAN ASSOCIATIONS.

#### FOR YOUNG MEN AND YOUNG WOMEN.

Young Men’s Christian Association Library and Reading-room, open daily, Fourth-av., cor. Twenty-third-st.; Bowery Branch, 134 Bowery; Harlem Branch, Fourth-av., cor. 129th-st.; Yorkville Branch, Third-av., cor. Eighty-sixth-st.; Railroad Branch, Grand Central Dépôt.

Ladies’ Christian Union, Boarding-house for Young Women, 27 and 28 Washington-sq.

Women’s Library, 48 Bleecker-st.

Churchmen’s Reading-rooms, 1255 Broadway.

German Young Men’s rooms, 141 E. Houston-st.

Young Women’s Christian Association, 7 E. Fifteenth-st.

Christian Workers’ Home, 55 East Ninth-st.

### NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

RT. REV. BISHOP HORATIO POTTER, PRESIDENT.

This Society employs eight missionaries and Bible-readers, who are chiefly engaged in laboring in the public institutions on Blackwell’s Island, Ward’s Island, Randall’s Island, and in the hospitals, prisons, and asylums in the city. The Society has also opened a House of Refuge at 304 Mulberry-street for the lodging of friendless women, for the protection of strangers, and the saving of wanderers. A mission-chapel is opened at 306 Mulberry-st., and a reading-room at 303 Mulberry-st. Annual expenditure about \$24,000. For further information apply at 303 Mulberry-st.

### THE NEW YORK CITY CHURCH EXTENSION AND MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

JOHN B. CORNELL, PRESIDENT.

The object of this Society is to promote Missions and Church extension in the city of New York, in connection with the Methodist Episcopal Church.

There are 16 missionaries engaged in carrying on the operations of the society, and the receipts of the society last year were \$43,871 65. The office of the society is at 805 Broadway, corner Eleventh-st.

### NEW YORK CITY COMMITTEE OF THE AMERICAN CHURCH MISSIONARY SOCIETY.

NO. 3 BIBLE HOUSE.

This Committee is engaged in establishing mission-chapels, and sending out city missionaries to extend the kingdom of Christ in the city, in connection with the Protestant Episcopal church.

## ASSOCIATION FOR CHURCH EXTENSION OF REFORMED CHURCH.

This Association is engaged in establishing and sustaining mission-churches in connection with the Protestant Reformed church. Refer to James Anderson, M. D., 30 University-place.

### THE NEW YORK CITY MISSION AND TRACT SOCIETY.

Instituted 1827.

Reorganized and incorporated 1866.

LEWIS E. JACKSON, COR. SEC. AND ASSIST. TREAS.

OFFICE, 50 BIBLE HOUSE.

It is the oldest organization of the kind in the city, entirely unsectarian, designed to give the gospel to the needy. It employs 35 missionaries, male and female, who are daily visiting the poor. It has 5 mission stations. It holds 100 meetings weekly. It sustains preaching services, Sabbath-schools, reading-rooms, etc. It gives popular lectures and social entertainments to the people. It furnishes a field for the employment of the lay talent of the churches. It has erected a mission station at No. 63 Second-street, known as Olivet chapel, at a cost of \$20,000, which has been pronounced a model of its kind, and has, in conjunction with the House of Industry, built the commodious and attractive Calvary chapel, 153 Worth-street, and has purchased and fitted up three other houses for missionary purposes, and holds in all real estate to the value of \$100,000. The money contributed for the Mission Building Fund is kept entirely distinct from donations to the general work, and is either represented in real estate unencumbered or good investments.

### BAPTIST CITY MISSION.

This Society is engaged in establishing and sustaining mission chapels and Sabbath-schools in connection with the Baptist church. No. 76 East Ninth-st.

### SABBATH-SCHOOLS.

The latest census gives 356 Protestant Sabbath-schools, with 88,237 scholars on roll, and an average attendance of 56,187. And of Roman-catholics, Jews, etc., there are 59 Sabbath-schools, having 27,589 scholars on roll, and an average attendance of 18,274.

### TOTAL NUMBER OF CITY MISSIONARIES IN NEW YORK.

The total number of city missionaries in New York may be set down at 266, who probably make 800,000 visits a year. Besides these, there are hundreds of tract visitors, and hundreds of poor visitors and other voluntary agents of various churches and societies, who are going about continually doing good.

### TOTAL NUMBER OF MISSIONS IN NEW YORK.

There are 118 Protestant Missions in the city, where Sabbath-schools and preaching and other religious and moral services for adults, or children, or both, are regularly carried on. Of this number, 45 are permanently established in suitable, commodious, church-like buildings, with the ministry, the ordinances, and the government that usually appertain to churches, though they be not regularly incor-



porated as such. In two or three instances, missions have outgrown their first buildings, and new, commodious, and beautiful chapels have been erected, as in the case of the Memorial chapel, East Thirtieth-street, and the Calvary chapel, East Twenty-third-street.

There is a growing determination, on the part of all interested in city missions, to give to the people better preaching, more commodious and attractive chapels, and the full benefit of all the Christian ordinances.

There are already more than a million and a half of dollars invested in mission chapels and churches, and hundreds of thousands of dollars are annually raised for the support of city missionaries, missionary pastors, Bible readers and assistants, and for the general maintenance of the missionary work.

### CHURCHES IN NEW YORK CITY.

The following statistics show the population and the number of churches in the city of New York, and the proportion to population at various periods.

#### 1. THE POPULATION OF THE CITY.

1656-----	1,000	1825-----	166,089
1673-----	2,500	1830-----	292,580
1696-----	4,302	1835-----	270,068
1731-----	8,628	1840-----	312,852
1756-----	10,381	1845-----	371,223
1773-----	21,376	1850-----	515,394
1786-----	23,614	1855-----	629,810
1790-----	33,131	1860-----	813,669
1800-----	60,489	1865-----	726,386
1810-----	96,373	1870-----	942,292
1820-----	123,706	1875-----	1,046,037

#### 2. NUMBER OF CHURCHES IN THE CITY.

1785-----	9	1835-----	143
1790-----	16	1840-----	170
1795-----	20	1845-----	195
1800-----	22	1850-----	246
1805-----	31	1855-----	300
1810-----	43	1860-----	347
1815-----	51	1865-----	395
1820-----	62	1870-----	470
1825-----	84	1875-----	489
1830-----	109		

#### 3. ANALYSIS OF NUMBERS.

Years.	Population.	Churches.	Average to Inhabitants.
1830-----	202,589	109	1 to 1,858
1840-----	312,852	170	1 to 1,840
1850-----	515,394	246	1 to 2,095
1860-----	813,669	347	1 to 2,344
1870-----	942,292	470	1 to 2,004
1877-----	1,046,037	489	1 to 2,139

An analysis of the table foregoing will exhibit figures showing the relative strength of some of the denominations.

Of Roman-catholic churches there were in

1830,	1840,	1850,	1860,	1870,	1877,
4.	7.	19.	32.	41.	55.

Of Roman-catholics, Jews, Unitarians, Universalists, and miscellaneous, there were in

1830,	1840,	1850,	1860,	1870,	1877,
10.	19.	35.	54.	90.	93.

Of Presbyterian, Reformed Presbyterian, and United Presbyterian, there were in

1830,	1840,	1850,	1860,	1870,	1877,
23.	38.	44.	58.	85.	77.

Of all the Protestant evangelical denominations combined, there were in

1830,	1840,	1850,	1860,	1870,	1877,
99.	151.	211.	293.	380.	396.

It is supposed that the Protestant population of the city is from 500,000 to 600,000: and as upon the usual calculation not more than one-half of the population is able to attend at one time, we may conclude that sittings for one-half of the population would, ordinarily, be adequate provision. I think it fair to estimate that the 396 Protestant churches and chapels and places of worship, will accommodate 275,000 persons, which will show that the Protestant population is fairly provided for. It should be stated in this connection, that the average attendance upon religious services in Protestant churches and missions, is estimated at 150,000, and that the regular and occasional church-goers are usually reckoned at about 250,000.

Of the 396 Protestant churches and missions, 278 are regularly organized and incorporated as churches, and have an average membership of 300, which would give a total of more than 80,000 communicants, and these would fairly represent a Protestant population of, say, 300,000 to 400,000 persons more or less directly connected with the Protestant church. The figures given show a falling off in the ratio of increase in some of the denominations, and to account for this we have only to look to the suburbs of the city, where New-Yorkers have been for the few years past making their homes, and building churches and chapels, and consequently to that extent drawing from the numbers and strength of the city churches.

Another fact should be borne in mind, that in some instances where there has been a diminution in the number of church-buildings, the new edifices recently erected have double the seating capacity of the old, as is notably the case with the Protestant Episcopal Church of the Holy Trinity, Dr. Tyng, Jr.'s, the Presbyterian Memorial, Dr. Robinson's, and the Fifth-avenue Presbyterian, Dr. Hall's.

#### PRESBYTERIANS IN THE UNITED STATES.

The Presbyterian General Assembly (North) has 4,744 ministers, 5,077 churches, with 535,210 members in communion; and last year contributed for the support of the gospel at home and abroad \$9,810,223—about ten million of dollars. It supports about one thousand persons in its foreign mission work. It has thirteen theological seminaries, with 56 professors and 578 students.

The Presbyterian Church (South) has 1,709 ministers, 1,804 churches, with 112,183 members; and last year it contributed \$1,138,671 for the support of the gospel at home and abroad. Two theological seminaries have eight professors and 100 students. It sustains sixteen foreign missions, with 75 laborers, representing the church in China, Greece, South America, and Mexico.

The United Presbyterian Church has 625 ministers, 798 churches, and 77,414 members. Its contributions to the cause of Christ in the past year, \$873,675. It has four theological seminaries, with 97 students.

The Reformed (Dutch) Church has 546 ministers, 506 churches, and 74,600 members; and its contributions amount to \$1,082,840 16. And its 200 laborers are among the heathen in China, India, and Japan. It has one theological seminary with four professors and 50 students.

The Welsh Presbyterian Church, usually known as the Calvinistic Methodist,

is the outgrowth of the revival in England and Wales under Wesley and Whitefield. The church is Calvinistic in doctrine, after Whitefield, and is called Methodist, from Wesley. It has 119 ministers, 155 churches, with 9,139 members; and gave last year \$74,531 51 for the support of the gospel.

The Reformed Presbyterian church, General Synod, has 26 ministers and 47 congregations.

The Reformed Presbyterian Synod has 101 ministers, 106 congregations, with 10,250 members; and it raised last year \$190,435 45—an average of nearly \$20 to each member.

The Associate Reformed Synod of the South has 60 ministers and 54 churches with 5,680 members; and raised \$40,345 69.

The Reformed (German) Church has 447 ministers, 1,099 congregations, with 87,871 communicants; and contributions, \$398,117.

The Cumberland Presbyterian Church is not Calvinistic in doctrine, has 1,175 ministers, 2,000 congregations, with 100,000 members; and its contributions are estimated at \$350,000.

These figures show the grand total of the Presbyterian church force of the United States to be 9,028 ministers, 12,102 congregations, with 1,052,339 members, making in one year contributions in money for religious purposes to the sum of \$14,512,198—nearly \$15 to each communicant in the whole country.

# CHURCHES IN THE UNITED STATES—FROM THE UNITED STATES CENSUS OF 1870.

Denominations.	Organizations.	Edifices.	Sittings.	Property.
Baptist (regular) -----	14,474	12,857	3,997,116	\$39,229,221
Baptist (other) -----	1,355	1,105	363,019	2,378,977
Christian -----	3,578	2,822	865,602	6,425,137
Congregational -----	2,887	2,715	1,117,212	25,069,698
Episcopal -----	2,835	2,601	991,051	35,514,549
Evangelical Association -----	815	641	193,796	2,301,650
Friends -----	692	662	224,664	3,939,560
Jewish -----	189	152	73,265	5,155,234
Lutheran -----	2,032	2,776	977,332	14,917,747
Methodist -----	25,278	21,337	6,528,209	69,854,121
Miscellaneous -----	27	17	6,935	135,650
Moravian -----	72	67	23,700	709,100
Mormon -----	189	171	87,838	656,750
New Jerusalem -----	80	61	18,755	869,700
Presbyterian -----	9,394	8,539	3,315,472	68,624,571
Roman-catholic -----	4,127	3,806	1,990,514	60,985,566
Second Advent -----	225	140	34,555	306,240
Shaker -----	18	18	8,850	85,900
Spiritualist -----	95	22	6,970	100,150
Unitarian -----	331	310	155,471	6,282,675
United Brethren in Christ -----	1,445	937	265,025	1,819,810
Universalist -----	719	602	210,884	5,692,325
Unknown (local) -----	26	27	11,925	687,800
Unknown (Union) -----	409	552	153,202	965,295
Totals -----	72,459	63,082	21,665,062	\$354,483,581

## UNITED STATES CENSUS, 1870.

NATIVITY OF THE POPULATION OF THE CITY OF  
NEW YORK, N. Y.

BORN IN THE UNITED STATES.	WHITE.	COLORED.	Total, born in United States.
Alabama -----	188	11	199
Arkansas -----	19	3	22
California -----	240	3	243
Connecticut -----	4,987	154	5,141
Delaware -----	179	135	314
Florida -----	86	15	101
Georgia -----	407	72	479
Illinois -----	400	2	402
Indiana -----	148	-----	148
Iowa -----	51	-----	51
Kansas -----	17	-----	17
Kentucky -----	311	25	336
Louisiana -----	517	34	551
Maine -----	1,210	14	1,224
Maryland -----	1,262	765	2,027
Massachusetts -----	5,915	80	5,995
Michigan -----	186	9	195
Minnesota -----	20	-----	20
Mississippi -----	96	7	103
Missouri -----	237	6	243
Nebraska -----	5	-----	5
Nevada -----	3	-----	3
New Hampshire -----	765	2	767
New Jersey -----	7,445	616	8,061
New York -----	475,346	8,763	484,109
North Carolina -----	251	116	367
Ohio -----	1,186	15	1,197
Oregon -----	19	1	20
Pennsylvania -----	4,589	533	5,122
Rhode Island -----	818	44	862
South Carolina -----	537	133	670
Tennessee -----	150	14	164
Texas -----	64	5	69
Vermont -----	984	8	992
Virginia -----	1,105	925	2,030
West Virginia -----	30	15	45
Wisconsin -----	170	1	171
District of Columbia -----	329	111	440
Territories -----	14	1	15
At sea -----	8	-----	8
Not stated -----	259	7	266
Total -----	510,553	12,645	523,198



UNITED STATES CENSUS, 1870—*Continued.*

BORN IN FOREIGN COUNTRIES.	WHITE.	COLORED.	Total born in For. Countries.
Africa-----	39	11	50
Arabia-----	3	---	3
Asia-----	10	1	11
Atlantic Islands-----	6	1	7
Australia-----	64	---	64
Austria-----	2,743	---	2,743
Belgium-----	328	---	328
Bohemia-----	1,487	---	1,487
Bermuda-----	1	1	2
Bahamas-----	1	---	1
Canada-----	3,450	37	3,487
New Brunswick-----	230	---	230
Newfoundland-----	83	---	83
Nova Scotia-----	403	8	411
Prince Edward Island-----	7	---	7
British America-----	199	2	201
Canary Islands-----	1	---	1
Central America-----	16	4	20
China-----	103	12	115
Cuba-----	1,207	87	1,294
Denmark-----	680	2	682
England-----	24,398	34	24,432
Europe-----	17	---	17
France-----	8,240	25	8,265
Baden-----	6,724	---	6,724
Bavaria-----	12,571	---	12,571
Bremen-----	566	---	566
Brunswick-----	106	---	106
Frankfort-----	47	---	47
Hamburg-----	611	1	612
Hanover-----	3,698	1	3,699
Hesse-----	7,739	---	7,739
Lubec-----	24	---	24
Luxemburg-----	19	---	19
Mecklenburg-----	135	---	135
Nassau-----	364	1	365
Oldenburg-----	94	---	94
Prussia-----	31,464	---	31,464
Saxony-----	1,857	---	1,857
Schleswig-Holstein-----	32	---	32
Weimer-----	9	---	9
Wurtemberg-----	4,616	---	4,616
Westphalia-----	12	---	12
Germany-----	80,494	10	80,504
Great Britain-----	7	---	7
Gibraltar-----	9	---	9
Greece-----	43	---	43
Holland-----	1,237	---	1,237
Hungary-----	521	---	521
Ireland-----	201,999	64	202,063
Italy-----	2,789	1	2,790
India-----	19	3	22
Isle of Man-----	10	---	10
Japan-----	1	3	4
Mexico-----	56	8	64
Malta-----	4	---	4

## UNITED STATES CENSUS, 1870—Continued.

BORN IN FOREIGN COUNTRIES.	WHITE.	COLORED.	Total born in For. Countries.
Madeira Isles -----	10	----	10
Madagascar-----	1	----	1
New Zealand -----	2	----	2
Norway -----	373	----	373
Pacific Islands -----	1	----	1
Persia -----	2	----	2
Poland -----	2,392	----	2,392
Portugal -----	90	2	92
Russia -----	1,139	----	1,139
Sandwich Islands-----	4	3	7
Sardinia-----	1	----	1
Scotland-----	7,551	3	7,554
South America-----	202	11	213
Spain -----	453	11	464
Sweden -----	1,569	----	1,569
Switzerland-----	2,169	----	2,169
St. Helena -----	1	1	2
Sicily -----	3	----	3
Turkey-----	38	----	38
Wales-----	587	----	587
West Indies -----	388	99	487
At sea-----	35	1	36
Not stated-----	3	----	3
Total -----	418,646	448	419,094

## NATIVITIES OF CITY POPULATION BY WARDS.

UNITED STATES CENSUS OF 1870.

WARDS.	Born in United States.	Born in Foreign Countries.	Total.
First -----	6,441	8,022	14,463
Second -----	651	661	1,312
Third -----	1,752	1,963	3,715
Fourth -----	10,456	13,292	23,748
Fifth -----	9,245	7,905	17,150
Sixth -----	9,444	11,709	21,153
Seventh -----	24,130	20,688	44,818
Eighth -----	20,285	14,628	34,913
Ninth -----	33,020	14,589	47,609
Tenth -----	18,902	22,580	41,482
Eleventh -----	34,805	29,425	64,230
Twelfth -----	30,888	16,609	47,497
Thirteenth -----	19,288	14,076	33,364
Fourteenth -----	13,372	13,057	26,429
Fifteenth -----	16,821	10,766	27,587
Sixteenth -----	29,510	18,849	48,359
Seventeenth -----	46,027	49,332	95,359
Eighteenth -----	32,318	27,275	59,593
Nineteenth -----	48,125	37,965	86,090
Twentieth -----	42,660	32,747	75,407
Twenty-first -----	33,402	23,301	56,703
Twenty-second -----	41,692	29,655	71,347
Total -----	523,198	419,094	942,292

## UNITED STATES CENSUS, 1870.

## NATIVITIES OF POPULATION NEW YORK CITY.

BORN IN FOREIGN COUNTRIES.											
Germany.	British America.	England.	Ireland.	Scotland.	Wales.	Denmark, Norway, and Sweden.	France.	Spain.	Italy.	All other foreign countries.	Total born in foreign countries.
151,216	4,419	24,442	202,063	7,554	587	2,624	8,265	464	2,790	16,070	419,094

## RECAPITULATION.

Total born in the United States----- 523,198 (including 12,645 colored.)

Total born in foreign countries----- 419,094 (including 448 colored.)

Grand total----- 942,292      "      13,093      "

## UNITED STATES CENSUS, NEW YORK CITY.

## SCHOOL, MILITARY, AND CITIZENSHIP AGES.

Of the total population of the city—457,177 are males, and 485,175 are females.

Of the age of 5 to 18 years—122,626 are males, and 127,727 are females.

Of the age of 18 to 45 years—213,937 are males.

The male citizens 21 years and upwards, number 188,276. Males 21 years and upwards, 249,990. The state census of 1875 gives the number of voters as follows, native, 89,907; naturalized, 141,202. Total, 231,109.

## UNITED STATES CENSUS, 1870--NEW YORK CITY.

## OCCUPATIONS.

Of the population of the city, the census returns 145,285 persons as following manufacturing, mechanical, and mining industries (including the building trades, which number 27,300); 115,259 pursuing personal and professional occupations (including 49,440 domestic servants, and 23,541 laborers); 88,611 engaged in trade and transportation (including 27,590 clerks, salesmen, and accountants); and the total number of persons of both sexes following all classes of occupation is set down at 350,556.

Included in the above there are of women and girls over ten years of age, engaged as domestic servants, 42,564; as laundresses, 5,391; as teachers, 1,942; as clerks, 1,371; as milliners and dressmakers, 9,575; as tailoresses and seamstresses, 8,763; and the total number of women and girls over ten years of age in all occupations, 86,171.

## PAUPERISM AND CRIME IN THE UNITED STATES.

## FROM UNITED STATES CENSUS, 1870.

The census returns the total number of persons supported in almshouses during the year 1870, in the United States, as 116,102; the cost of support, \$10,930,429; the total number of persons convicted during the year 1870, as 36,502; the number of persons in prison, June 1, 1870, 32,901. The statistics for the State of New York, are as follows: the number of persons supported in almshouses in the State of New York during 1870, is 26,152; the cost of their support, \$2,661,385. The total number of persons convicted during the year, 5,473; the number of persons in prison, June 1, 1870, 4,704.

TABLE SHOWING THE FOREIGN IMMIGRATION AT THE PORT OF NEW YORK FOR THE FOLLOWING YEARS:

NATIVITY.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.
Ireland-----	66,204	65,168	65,506	68,747	70,485	36,794	20,124	10,314
Germany-----	99,605	72,350	88,601	132,705	98,436	37,274	25,559	21,035
England-----	41,090	38,340	36,741	36,299	32,973	16,039	10,793	8,447
Scotland-----	10,643	10,731	10,154	9,014	8,340	4,224	3,070	2,240
Wales-----	1,111	545	1,224	644	2,870	1,226	849	451
France-----	2,795	2,210	4,245	10,093	2,759	2,632	2,376	2,168
Spain-----	210	156	130	179	39	51	190	260
Switzerland----	2,999	537	2,630	3,630	4,048	2,137	1,439	1,292
Holland-----	1,247	525	929	2,154	4,452	1,261	794	588
Norway-----	3,465	2,678	2,718	5,039	6,058	3,380	2,602	2,114
Sweden-----	23,453	11,549	10,749	10,978	10,209	3,712	3,303	3,693
Denmark-----	2,600	2,441	2,210	3,234	6,145	3,056	1,754	1,218
Italy-----	1,548	2,081	2,309	6,593	6,881	4,850	2,575	2,618
Portugal-----	60	5	48	110	7	11	21	32
Belgium-----	146	83	161	430	579	283	204	292
West Indies----	378	140	215	194	22	14	146	464
Nova Scotia----	119	23	53	45	20	53	13	87
Sardinia-----	-----	-----	-----	-----	-----	-----	-----	-----
South America--	102	34	85	89	10	2	102	136
Canada-----	27	34	68	48	51	98	144	154
China-----	15	20	246	67	5	4	65	192
Sicily-----	4	-----	12	42	-----	-----	-----	-----
Mexico-----	90	37	29	32	6	1	19	43
Russia-----	376	433	713	1,217	4,112	7,437	3,128	5,626
Poland-----	598	577	763	2,833	-----			
East Indies----	25	13	6	11	17	19	26	33
Greece-----	7	14	7	59	15	23	15	21
Turkey-----	5	1	8	11	26	26	19	21
Africa-----	17	11	8	23	9	13	4	31
Central America	38	24	35	25	-----	-----	28	106
Japan-----	4	1	14	11	-----	1	1	4
Australia-----	12	9	22	25	5	23	7	29
Austria-----	-----	-----	-----	-----	-----	-----	1,030	1,210
Hungary-----	-----	-----	-----	-----	-----	-----	874	496
Asia-----	-----	-----	-----	-----	-----	-----	2	4
Bohemia-----	-----	-----	-----	-----	-----	-----	3,066	2,721
Isle of Man----	-----	-----	-----	-----	-----	-----	42	17
Iceland-----	-----	-----	-----	-----	-----	-----	3	-----
Luxemburg-----	-----	-----	-----	-----	-----	-----	147	83
Malta-----	-----	-----	-----	-----	-----	-----	1	6
New Brunswick--	-----	-----	-----	-----	-----	-----	28	-----
Romania, etc.--	-----	-----	-----	-----	-----	-----	2	15
Total-----	258,989	212,170	229,639	294,581	267,901	130,420	84,560	68,264

## TOTAL IMMIGRATION FOR TWENTY YEARS.

1857-----	183,773	1867-----	242,371
1858-----	78,589	1868-----	213,868
1859-----	79,322	1869-----	258,989
1860-----	105,162	1870-----	212,170
1861-----	65,529	1871-----	229,639
1862-----	76,806	1872-----	294,581
1863-----	156,844	1873-----	267,901
1864-----	225,916	1874-----	130,420
1865-----	196,347	1875-----	84,560
1866-----	233,398	1876-----	68,264

Total in twenty years-----3,403,949



## POPULATION OF NEW YORK CITY AT VARIOUS PERIODS.

WARD.	District Ward.	1800.	1810.	1815.	1820.	1825.	1830.	1835.	1840.	1845.	1850.	1855.	1860.	1865.	1870.	1875.
I--		4,320	7,941	7,630	12,085	9,925	11,331	10,280	10,629	12,230	19,754	13,486	17,373	9,852	14,463	14,209
II--		5,167	8,493	7,439	8,214	9,315	8,203	7,549	6,394	6,962	6,665	3,249	2,507	1,194	1,312	1,013
III--		6,449	7,426	7,495	9,201	10,801	9,599	10,884	11,581	11,900	10,355	7,509	3,757	3,367	3,715	2,878
IV--		6,935	10,226	9,856	10,736	12,240	12,705	11,439	15,770	21,000	23,250	22,895	21,984	17,352	22,748	20,843
V--		9,148	14,744	14,523	12,421	15,093	17,722	18,495	19,159	20,362	22,686	21,617	22,337	18,205	17,150	15,966
VI--		13,076	11,286	11,821	13,309	20,061	13,570	14,827	17,198	19,843	24,698	25,562	26,696	19,754	21,153	19,880
VII--	1791	15,394	12,120	10,886	13,096	14,191	15,873	21,481	22,982	25,556	32,690	34,422	39,982	36,962	44,818	45,656
VIII--	1803	---	9,128	10,702	13,766	24,285	20,729	28,570	29,073	30,900	34,612	34,052	39,406	30,098	34,913	32,488
IX--	1803	---	4,719	4,343	11,162	10,956	17,333	20,618	24,795	30,907	40,657	39,982	44,385	38,504	47,609	49,417
X--	1808	---	10,890	10,824	17,806	23,932	16,438	20,929	29,026	20,993	23,316	26,378	29,004	31,537	41,431	41,777
XI--	1825	---	---	---	---	7,344	14,918	26,845	17,053	27,259	43,758	52,979	59,571	58,953	64,230	63,874
XII--	1827	---	---	---	---	7,938	11,808	24,437	11,652	13,378	10,451	17,656	27,958	28,259	47,497	65,296
XIII--	1827	---	---	---	---	---	12,598	17,130	18,517	22,411	28,246	26,597	32,917	26,388	33,364	34,028
XIV--	1827	---	---	---	---	---	14,288	17,306	20,235	21,103	25,196	24,754	28,080	23,382	26,436	26,471
XV--	1832	---	---	---	---	---	---	13,202	17,755	19,422	22,564	24,046	27,587	25,572	27,587	25,543
XVI--	1836	---	---	---	---	---	---	---	22,723	40,350	52,882	39,823	45,176	41,972	48,359	48,253
XVII--	1837	---	---	---	---	---	---	---	18,619	27,147	43,766	59,548	72,953	79,563	95,365	101,094
XVIII--	1846	---	---	---	---	---	---	---	---	---	31,546	39,415	57,462	47,613	59,593	61,207
XIX--	1850	---	---	---	---	---	---	---	---	---	18,465	17,866	28,252	39,945	86,090	117,835
XX--	1851	---	---	---	---	---	---	---	---	---	---	47,055	67,519	61,884	75,407	79,671
XXI--	1853	---	---	---	---	---	---	---	---	---	---	27,914	49,017	38,669	56,703	58,883
XXII--	1853	---	---	---	---	---	---	---	---	---	---	22,605	61,725	47,361	71,349	83,549
XXIII--	1874	---	---	---	---	---	---	---	---	---	---	---	---	---	---	24,331
XXIV--	1874	---	---	---	---	---	---	---	---	---	---	---	---	---	---	11,875
TOTAL--		60,489	96,373	95,519	123,706	166,089	202,589	270,068	312,852	371,223	515,394	629,810	814,254	726,386	942,292	1,046,037

## STATISTICS OF GERMAN POPULATION IN NEW YORK CITY.

1. The State census of 1875, gives in the table of nativities, as of persons born in Germany-----			165,000	
We add, for children of parents-----			85,000	250,000
2. Religion of German population.				
A. Protestant-----			80,000	
B. Roman-catholic-----			60,000	
C. Jews-----			60,000	
D. Indifferent, Infidel, etc.-----			50,000	250,000
3. Communicants in Protestant churches.				
A. 5 Baptist churches-----			637	
B. 5 Methodist churches-----			351	
C. 1 Presbyterian church-----			437	
D. 5 Reformed churches-----			1,473	
E. 23 Lutheran churches-----			9,334	
F. 2 Evangelical churches-----			200	
G. 3 Protestant Episcopal churches-----			500	
H. 10 English chapels, in which is a large German element-----			2,000	15,000

## TO THE BENEVOLENT.

If you meet with persons in distress, refer them to the nearest city missionary or poor Visitor, who will carefully investigate each case and dispose of it according to its merits. A list of city missionaries may be found at headquarters, No. 50 Bible House, and at the various mission stations around the city. And a list of poor visitors may be obtained by members of the Society at the rooms of the Association for the Poor, No. 50 Bible House.

If you see a homeless, innocent young girl, direct her to the Girls' Lodging House, No. 27 St. Mark's place, or to the Protectory for Girls, No. 41 Seventh-avenue, cor. Thirteenth-street.

If there is a poor friendless boy who would like a good place in the country, or a good home in the city for a time, put him on the way to the Children's Aid Society, No. 19 East Fourth-street, or the Juvenile Asylum, No. 61 West Thirteenth-street.

A sober, decent man, a stranger without money or means, may find a bed at the Helping Hand, No. 316 Water-street, or 134 Bowery.

If you learn of sickness in your neighborhood, send word to the nearest dispensary. There are more than twenty of these institutions scattered over the city.

If a father or mother of a poor family be taken away, and the surviving parent needs a place for the children, there is the Half-Orphan Asylum, No. 65 West Tenth-street, near Sixth-avenue.

If children are deprived of both parents, there are the Bloomingdale Asylum and the Leake & Watts Orphan-House open to them.

The beggar, the vagrant, and the indolent should be directed to No. 66 Third-avenue, corner of Eleventh-street, that they may find admission to the public institutions under the care of the Commissioners of Charities.

Men looking for employment should be sent to Carmel Chapel, 134 Bowery, and women to the Home, 32 East Thirtieth-street.

Children found roaming the streets should be led into some of the industrial schools found in all the poorer quarters. A list of these schools may be found at No. 19 East Fourth-street and at No. 32 East Thirtieth-street.

In the foregoing we have not begun to enumerate all of the societies for the relief of suffering and want. Only a few of each kind have been indicated. There are in our city homes for aged men and aged women, homes for fallen women, refuges and asylums for boys and girls, etc. Indeed, a careful examination of the list of societies as found in the City Directory, or in "Christian Work in New York," will show that there is hardly any class of persons, or any form of suffering, or any condition of want, that is not recognized and cared for in one way or other. All nationalities and all creeds are represented in the catalogue of benevolent organizations, and each applicant for relief may be properly referred to that to which he claims to belong. Applications are not unfrequently made at unreasonable times and hours by professedly homeless, needy persons for immediate relief, or for money to procure lodgings for the night. If such persons are unknown, they should be sent to the nearest police station, where they will be taken care of.

As to the charitable societies, which are making collections through the community, their agents are always furnished with a certificate of authorization properly attested; and if neither the society nor its officers are known to the person applied to, the application may very properly be declined, at least until the needed information can be obtained. Every citizen must be the intelligent judge of the character and claims of the object he is asked to aid, and the requisite time should be taken by him properly to investigate the merit of any new application. There are societies and institutions in every department of charitable effort, long known and well established, that can readily be found and appealed to in case of uncertainty or doubt. And there are among our prominent, responsible business men, many who are thoroughly posted on all the philanthropic movements of the day, who can quickly satisfy any candid inquirer as to the standing and value of any charity in question.

These are general directions which we are sure will be acceptable to many of our readers who are at a loss to know where to direct those who may be needing aid.

## BENEVOLENT ASSOCIATIONS.

### FOR POOR.

Association for Improving the Condition of the Poor, 59 Bible House.

Ladies Union Relief Association, Mrs. Kennedy, 135 W. Twenty-second-st.

For the Employment and Relief of the Poor, for women, 143 E. Thirteenth-st.

" " " " for women, 120 W. Sixteenth-st.

" " " " for women, 876 Broadway.

" " " " for all, 155 Worth-st.

Ladies' Mission of the Protestant Episcopal Church to the Public Institutions, 296 Madison-av.

St. John's Guild, 52 Varick-street, 5 Great Jones-st.

For the Employment and Relief of the Poor for women and children, 32 E. Thirtieth-st.

Commissioners of Charities for Out-Door Poor, 66 Third-av., cor. Eleventh-st.

Labor Exchange, for Emigrants, Castle Garden.

The Society for the Relief of Poor Widows with Small Children, refer to Mrs. Spader, 259 W. Forty-third-st.

The New York Female Assistance Society, for Sick Poor, (give fuel and clothing,) Mrs. Purdy, 30 W. Thirty-third-st.

For the Employment of Women, 7 E. Fifteenth-st.

Working Women's Protective Union, for Women, 38 Bleecker-st.

Sisters of the Stranger, 4 Winthrop-pl., Greene-st., near Eighth.  
 Mission for Colored People, 135 W. Thirtieth-st.  
 Stranger's Friend for Men, 316 Water-st.  
 Ladies' Missionary Association, 46 Catherine-st.  
 Food for the Destitute Sick, 139 W. Forty-eighth-st  
 New York Diet Kitchen, food for the sick, 438 W. Thirty-sixth-st., 325 E. Twenty-third-st., and 137 Centre-st.  
 Schools for Women, 8 St. Mark's-place.  
 School of Trades, to teach people how to work, 124 W. Twenty-sixth-st.  
 The United Hebrew Charities, 238 Fifth-st.

### ASYLUMS.

#### FOR AGED.

Home for Aged Israelites, E. Eighty-seventh-st., cor. Avenue A.  
 Association for Respectable Aged Indigent Females, 226 E. Twentieth-st.  
 Protestant Episcopal Home for Aged, Madison-av., cor. Eighty-ninth-st.  
 Baptist Home for Aged, Sixty-eighth-st., n. Fourth-av.  
 St. Philip's Parish Home, (colored,) 127 W. Thirtieth-st.  
 Methodist Episcopal Home for Aged, 255 W. Forty-second-st.  
 Presbyterian Home for Aged, Seventy-third-st., near Madison-av.  
 Colored Home, foot of E. Sixty-fifth-st., East River.  
 Samaritan Home for Aged Men and Women, 414 W. Twenty-second-st.  
 St. Joseph's Home, Roman-catholic, 203 W. Fifteenth-st.  
 St. Stephen's Home, Roman-catholic, 145 E. Twenty-eighth-st.  
 Home for Aged Men and Women, Roman-catholic, 179 E. Seventieth-st.  
 Chapin Home, E. Sixty-sixth-st., near Lexington-av.  
 Home for Aged Men and Aged Couples, 485 Hudson-st.  
 Home for Aged Men, St. Johnland, refer to St. Luke's Hospital.  
 Trinity Chapel Home for Aged Women, 208 W. Twenty-seventh-st.  
 Peabody Home for Aged Women, Lexington-av., cor. Thirty-third-st.  
 Home for Aged Men, 521 E. 120th-st., Harlem.

#### FOR WOMEN.

Lying-in-Asylum, 85 Marion-street.  
 Lying-in-Asylum, E. Fifty-first-st., cor. Lexington-av.  
 Infant Asylum, for Mothers and Infants, 24 Clinton-place, and Tenth-av., cor. Sixty-first-st., and Flushing, Long Island.

#### FOR BLIND.

New York Institution for the Blind, Ninth-av., n. Thirty-fourth-st.  
 Destitute Blind, 219 W. Fourteenth-st.

#### FOR DEAF AND DUMB.

New York Institution for Deaf and Dumb, W. 162d-st., n. Bloomingdale-road.  
 Association for Deaf Mutes, 1515 Broadway.  
 Home for Deaf Mutes, 220 E. Thirteenth-st.

#### FOR LUNATICS.

Asylum for Lunatics, W. 117th-st., n. Tenth-av.; office, 8 W. Sixteenth-st.  
 Asylum for Lunatics, Blackwell's Island; office, 66 Third-av.

#### FOR INEBRIATES.

Asylum for Inebriates, Ward's Island; office, 66 Third-av.  
 Home for Inebriates, 48 E. Seventy-eighth-st.



## FOR SOLDIERS.

Asylum for Soldiers, Ward's Island; office, 66 Third-av.

## BENEVOLENT SOCIETIES.

Ancient Britons' Benefit Society, meets at 214 Bowery, first Tuesday in each month.

Ancient Order of Hibernians; the Board of Directors meet first Monday in January, April, July, and October, First-av., cor. Twenty-second-st.

Bnai Jeshurun Benevolent Society, 145 W. Thirty-fourth-st.

Bread and Beef House, 139 W. Forty-eighth-st.

British Provident Society, 151 Bowery.

Father Mathew Total Abstinence Benefit Society, 401 Second-av., and 214 Bowery.

Franklin German Benevolent Society, meets first Monday in each month at 26 Delancey-st.

French Benevolent Society, 87 South Fifth-av., or refer to F. R. Coudert, 49 Wall-st

Friendly Sons of St. Patrick, refer to Hon. John R. Brady.

German Society, 13 Broadway.

German Mutual Assistance Society, for Widows and Orphans, 22 Frankfort-st.

German Ladies Aid Society, 350 Broome-st., cor. Elizabeth-st.

Germania Benevolent Society, meets first and third Thursdays of each month at 10 Stanton-st.

Irish Emigrant Society, 51 Chambers-st.

Italian Benevolent Society, 69 Fulton-st., Bureau for Labor, 302 Pearl-st.

Life Saving Benevolent Association, refer to Elwood Walter, 35 Wall-st.

Lutheran Emigrant Home, 16 State-st.

Montefiore Widow and Orphan and Benevolent Society. meets at 66 E. Fourth-st., near Bowery.

New York Adult Blind Aid Association; Peter Sprague, 351 W. Thirty-eighth-st.

New York Benefit Society of Operative Masons.

New England Society, L. P. Hubbard, Secretary, 80 Wall-st.

New York Diet Kitchen, refer to C. L. Tiffany, 15 Union-sq.

New York Society for the Relief of Widows and Orphans of Medical Men, 12 W. Thirty-first-st.

New York Typographical Society, 3 Chambers st.

Prison Association, 83 Nassau-st., 58 Bible House.

Public Health Association, refer to Dr. Harris, 58 Bible House.

St. Andrew's Society, Almoner, 64 Bible House.

St. David's Benevolent Society, meets on the third Monday of March, June, September, and December, at 214 Bowery.

St. George's Society, 3 Broadway. Almoner, 3 Broadway.

St. Nicholas Society, refer to Edward Schell, 644 Broadway.

St. Vincent de Paul, (Roman-catholic,) 33 Warren st.

Swiss Benevolent Society, 102 Wooster-st.

Teutonia Benevolent Society, meets second and fourth Tuesday in each month, at 295 Bowery.

United Hands, meet at 136 Canal-st.

United Hebrew Charities, 13 St. Mark's Place.

Working Women's Union, 38 Bleecker-st.

Ladies' Missionary Association for the Fourth Ward, 46 Catherine-st.

Society for the Prevention of Cruelty to Animals, Fourth-av., cor. E. Twenty-second-st.

The Life Saving Society, Dr. Howard, Secretary.

Society for Suppression of Vice, A. Comstock, Secretary, 150 Nassau-st.

Society for the Prevention of Crime, refer to Rev. Dr. Howard Crosby.

Non-Denominational Gospel Mission, refer to Rev. Dr. Howard Crosby.

### BIBLE SOCIETIES.

American Bible Society, Bible House, Astor-place.

American and Foreign Bible Society, 150 Nassau-st.

American Bible Union, 32 Great Jones-st.

New York Bible Society, Bible House, Astor-place.

New York Bible and Common Prayer-book Society, 5 Cooper Union.

Female Bible Mission Society, 26 Bible House.

### CHARITIES.

Board of United Charities, for the better organization of the City Charities, refer to Henry E. Pellew, 6 E. Fourteenth-st.

### CHRISTIAN ASSOCIATIONS.

#### FOR YOUNG MEN.

Young Men's Christian Association, Library, Reading-room, etc., Fourth-av. cor. Twenty third-st. ; and Branches, 134 Bowery, Third-av., cor. Eighty-sixth-st., and Fourth-av., cor. 129th-st.

#### FOR YOUNG WOMEN.

Ladies' Christian Union Young Women's Home, 27 North Washington-square. Branch Home, 133 Macdougall-st.

Female Christian Home, 314 E. Fifteenth-st.

New York Business Women's Union, 222 Madison-st.

Women's Library, 38 Bleeker-st.

Young Women's Christian Association, Library, etc., 7 E. Fifteenth-st.

Young Women's Aid Association, 26 Bond-st.

Christian Worker's Home, 55 E. Ninth-st.

### CITY MISSIONS.

New York City Mission and Tract Society, 50 Bible House.

Church Extension Committee of the Reformed Church, refer to Dr. Anderson, 30 University-pl.

Sabbath-school and Church Extension Committee of the Presbytery of New York, refer to Rev. S. M. Hamilton, 10 E. Ninth-st.

Protestant Episcopal City Mission, 306 Mulberry-st.

New York City Church Extension and Missionary Society of the Methodist Episcopal church, 805 Broadway, cor. Eleventh-st.

New York City Committee of the Prot. Episcopal Church, 3 Bible House.

Midnight Mission, 306 Mulberry-st.

Female City Mission, 50 Bible House.

Female Bible Readers' Mission, 26 Bible House.

Baptist City Mission, 76 E. Ninth-st.

Union Evangelistic Work, 17 Bible House.

## DOMESTIC MISSIONS.

Board of Domestic Missions of Reformed Church, 34 Vesey-st.  
 Presbyterian Board of Domestic Missions, 23 Centre-st.  
 Domestic Mission of Protestant Episcopal Church, 23 Bible House.

## DISPENSARIES.

Bloomingdale, W. Ninety-ninth-st., near Tenth-av.  
 Central, 934 Eighth-av.  
 Demilt, Second-av., cor. Twenty-third-st.  
 Eastern, Essex Market, 57 Essex-st.  
 French, 140 Macdougall-st.  
 German, 332 W. Fortieth-st., 65 St. Mark's-place.  
 Homœopathic, at 201 E. Twenty-third-st., 327 E. Twenty-third-st., 265 E. Fourth-st., 403 W. Forty-second-st., 1239 Lexington-av.  
 Manhattan, 129th-st, west of Boulevard.  
 New York, Centre-st., cor. White.  
 Northeastern, 222 E. Fifty-ninth-st.  
 Northern, Waverley-pl., cor. Christopher-st.  
 Northwestern, Ninth-av., cor. Thirty-sixth-st.  
 Orthopœdic, 126 E. Fifty-ninth-st.  
 Harlem, 2331 Fourth-av.  
 Western, 369 W. Twenty-seventh-st.  
 Yorkville, 1476 Third-av.  
 For Diseases of Throat and Chest, 49 University-pl.  
 For Diseases of the Skin, 101 E. Thirtieth-st., cor. Fourth-av.  
 For the Ear, W. Thirty-sixth-st., cor. Ninth-av.  
 Women's Dispensary, 39 W. Sixteenth-st., and Lexington-av. and Thirty-seventh-st.  
 For Children, 217 E. Forty-seventh-st.  
 Diet Kitchens, refer to C. L. Tiffany, 15 Union-square.  
 Trinity Infirmary, for Sick Poor, 50 Varick-st.

## EDUCATION SOCIETIES.

Board of Education of Presbyterian Church, 23 Centre-st.  
 Board of Education of Reformed Church, 34 Vesey-st.  
 Board of Education of Protestant Episcopal Church, 5 Cooper Union.  
 Society for Collegiate Education at West, 62 Bible House.  
 Bethany Institute, 69 Second-av., cor. Fourth-st.

## HOMES.

Home for the Friendless, 32 E. Thirtieth-st.  
 Home for Colored Aged, foot of E. Sixty-fifth-st., East river.  
 House of Mercy, foot of W. Eighty-sixth-st., North river.  
 Home for Women, 304 and 306 Mulberry-st.  
 Home for Training Young Girls, 41 Seventh-av., cor. Thirteenth-st.  
 Home for Mothers and Infants, 24 Clinton-pl., and Tenth-av., cor. W. Sixty-first-st., and Flushing, Long Island.  
 Home for Women, 260 Greene-st.

Home for Women, 273 Water-st.  
 Home for Girls, 86 W. Fourth-st.  
 House of Industry, 155 Worth-st.  
 House of Industry, 120 W. Sixteenth-st.  
 Home of Prison Association, 110 Second-av.  
 Magdalen Asylum, Eighty-eighth-st., n. Fifth-av.  
 Infants' Home, Lexington-av., cor. E. Fifty-first-st.  
 Home for Foundlings, (Roman-catholic,) Lexington-av. and Sixty-eighth-st.  
 Home for Incurables, Israel C. Jones, Jr., M. D., Supt., Fordham.  
 Business Women's Home, 222 Madison-st.  
 House of Good Shepherd, (Roman-catholic,) foot of E. Eighty-ninth-st., E. R.  
 Home for Aged Men, 414 W. Twenty-second-st.  
 Home for Little Wanderers, 40 New Bowery.  
 Home for Soldiers, Ward's Island.  
 Home for Sailors, 190 Cherry-st.  
 Home for Blind, 219 W. Fourteenth-st.  
 House of Rest for Consumptives, refer to H. J. Cammann, 8 Wall-st.  
 St. Joseph's (Roman-catholic) School, E. Eighty-first-st., n. Madison-av.  
 St. Stephen's Home, (Roman-catholic,) 138 E. Twenty-eighth-st.  
 Home for Aged Israelites, Lexington-av., cor. Sixty-third-st.  
 Industrial Home for Jewesses, 145 W. Thirty-fourth-st.  
 Shelter for Girls, 360 W. Twenty-third-st.  
 Industrial Home for Women, 223 E. Thirty-first-st.

#### HOME MISSIONS.

American Home Missionary Society, 34 Bible House.  
 Board of Home Missions of Presbyterian Church, 23 Centre-st.  
 Missionary Society of the Meth. Episcopal Church, 805 Broadway, cor. 11th-st.  
 American Church Missionary Society, Prot. Epis. Church, 3 Bible House.  
 American Missionary Association, 56 Reade-st.  
 American Christian Society for Jews, refer to Rev. J. C. K. Milligan, 300 W. Fifty-second-st.  
 Military Post Library Association, 58 Broadway.  
 American Baptist Home Mission, 150 Nassau-st.  
 American Congregational Union, 69 Bible House.  
 American and Foreign Christian Union, 47 Bible House.  
 Ladies Board of Missions, 23 Centre-st.  
 Society for Collegiate and Theological Education, 62 Bible House.

#### FOREIGN MISSIONS.

American Board of Commissioners for Foreign Missions, 39 Bible House  
 Board of Foreign Missions, Reformed Church, 34 Vesey-st.  
 Missionary Society of Meth. Episcopal Church, 805 Broadway, cor. Eleventh-st.  
 Board of Foreign Missions of Presbyterian Church, 23 Centre-st.  
 Board of Foreign Missions of Protestant Episcopal Church, 23 Bible House.  
 American Church Missionary Society of Prot. Epis. Church, 3 Bible House.  
 American Missionary Association, 56 Reade-st.  
 American Baptist Free Mission, 37 Park-row.  
 American and Foreign Christian Union, 47 Bible House.  
 American Baptist Missionary Union, 76 E. Ninth-st.



Woman's Union Missionary Society, 41 Bible House.

Ladies Board of Missions, 23 Centre-st.

American Colonization Society, 44 Bible House.

## HOSPITALS.

New York, W. Fifteenth-st., near Fifth-av. and Bloomingdale, office 8 W. Sixteenth-st.

New York House of Relief, 160 Chambers-st.

Bellevue, foot of E. Twenty-sixth-st., East River.

Children's Hospital, E. Fifty-first-st., near Lexington-av.

German, Fourth-av., cor. Seventy-seventh-st.

Home for Incurables, Fordham. Address Israel C. Jones, Jr., Superintendent, Fordham.

Hospital for Foundlings, East Fifty-first-st., near Lexington-av.

Hospital for Foundlings, (Roman-catholic,) Sixty-eighth-st. near Third-av.

Lying-in Hospital, Lexington-av., cor. East Fifty-first-st.

Manhattan Eye and Ear Hospital, 233 East Thirty-fourth-st.

St. Elizabeth's Hospital, 225 W. Thirty-first-st.

Lying-in-Hospital, 226 E. Twenty-sixth, refer to George Kellock, 66 Third-av.

Hahnemann Hospital, Lexington-av. and Sixty-eighth-st.

Metropolitan Throat Hospital, Second-av., cor. Nineteenth-st.

Mount Sinai, Lexington-av., cor. Sixty-sixth-st.

New York Eye and Ear Infirmary, 216 Second-av., cor. Thirteenth-st.

New York Hospital and College, for Women, Lexington-av., cor. Thirty-seventh-st.

New York Infirmary for Women, 5 Livingston-place.

New York Ophthalmic, Third-av., cor. Twenty-third-st.

Ophthalmic and Aural, 46 East Twelfth-st.

Presbyterian Hospital, Madison-av. and Seventieth-st.

Rest for Consumptives, Tremont, refer to Dr. Watts, 49 W. Thirty-sixth-st.

Roosevelt Hospital, Ninth-av., cor. Fifty-eighth-st.

Ruptured and Crippled, Lexington-av., cor. Forty-second-st.

Seamen's Friend and Retreat, Staten Island.

St. Mary's, for Children, 407 W. Thirty-fourth-st.

St. Francis' Hospital, (Roman-catholic,) Fifth-st., near Avenue B.

St. Luke's, West Fifty-fourth-st., cor. Fifth-av.

St. Vincent's, (Roman-catholic,) 195 West Eleventh-st.

Ward's Island, office, Castle Garden.

Woman's Hospital, East Forty-ninth-st., cor. Fourth-av.

Ladies' Mission of the Protestant Episcopal Church to the Public Institutions, refer to 296 Madison-av.

Fruits and Flowers for the Sick Poor, may be sent on Mondays and Thursdays to 239 Fourth-av. for distribution.

Newspapers for distribution in Hospitals, may be sent to 52 E. Twentieth-st., and to Board of Health, 300 Mulberry-st.

Fruit Mission, refer to Mrs. Huntington, 49 E. Twentieth-st.

The Guild of St. Elizabeth, refer to Miss Kemble, 52 W. Twenty-fifth-st.

## INDUSTRIAL SCHOOLS.

Industrial School,	709 East Eleventh-st.
"	" 206 East Fortieth-st.
"	" 120 West Sixteenth-st.
"	" 350 West Twenty-seventh-st.
"	" 272 Second-st.
"	" 160 Leonard-st.
"	" 52 Market-st.
"	" 204 Bleecker-st.
"	" 135 Greenwich-st.
"	" 14 Dover-st.
"	" 304 Fourth-st., cor. Avenue C.
"	" 607 East Fourteenth-st.
"	" 93 Crosby-st.
"	" 327 Rivington-st.
"	" 573 West Fifty-second-st., near Eleventh-av.
"	" 186 Franklin-st.
"	" West Sixty-eighth-st., near Broadway.
"	" Avenue A, cor. Eighth-st.
"	" 29 East Twenty-ninth-st.
"	" 418 West Forty-first-st., near Ninth-av.
"	" 330 E. Thirty-fifth-st., near First-av.
"	" 340 West Fifty-third-st.
"	" 211 West Eighteenth-st.
"	" William, cor. Chambers-st.
"	" 135 West Thirtieth-st.
"	" 161 Tenth-av.
"	" 244 West Thirty-third-st.
"	" 335 E. Sixtieth-st.
"	" Broadway and Fifty-fifth-st.
"	" 15 Tompkins-st.
"	" 273 W. Twenty-fifth-st., cor. Eighth-av.
"	" 405 W. Twenty-ninth-st.
"	" Ninth-av., cor. West Thirty-sixth-st.
"	" West Forty-ninth-st., near Eighth-av.
"	" E. Seventy-sixth-st., bet. Second and Third avs.
"	" E. Fifty-second-st., cor. Second-av.

In addition to the foregoing daily Industrial Schools, there are in connection with many of the churches and missions, Weekly Sewing-schools for the instruction of girls in sewing, which meet on Saturdays, in the various mission rooms of the city.

## INSTITUTIONS FOR CHILDREN.

Lord Industrial School, 135 Greenwich-st.  
 The Girls' Lodging House, 27 St. Mark's place.  
 The Newsboys' Lodging House, William-st., cor. Chambers-st.  
 Italian School, 160 Leonard-st.  
 Sheltering Arms, Tenth-av. and 129th-st.  
 Refuge for Homeless Children, 211 West Eighteenth-st.

- Boys' Lodging House, 709 East Eleventh-st.  
 House of Refuge, Randall's Island, office, 99 Nassau-st., cor. Fulton-st.  
 Five Points House of Industry, 155, 157, 159 Worth-st.  
 New York Ladies' Home Missionary Society, 61 Park-st.  
 N. Y. Juvenile Asylum, 175th-st., High Bridge; House of Reception, 61 W  
 Thirteenth-st.  
 Howard Mission, 40 New Bowery.  
 Wilson Industrial School, 127 Avenue A, cor. Eighth-st.  
 Society for the Protection of Destitute Roman-catholic Children, 33 Warren-st.  
 15 E. Eighty-sixth-st.; and Westchester.  
 Children's Aid Society, 19 E. Fourth-st.  
 Union Home for Soldiers' Children, 151st-st., n. Eleventh-av.  
 American Female Guardian Society, 29 E. Twenty-ninth-st., and 32 E. Thirtieth-  
 street.  
 Home for Christian Care, refer to Rev. S. H. Tyng, Jr., D. D.  
 House of the Good Shepherd, Rockland Co., refer to Rev. G. Gay, Jr., Tomp-  
 kins Cove, Rockland Co., N. Y.  
 St. Johnland, refer to St. Luke's Hospital.  
 St. Paul's Mission House, Day Nursery, 28 Cortlandt-st.  
 Roman-catholic Industrial School for Soldiers' Children, E. Eighty-first-st., n.  
 Madison-av.  
 Home for Seamen's Children, Staten Island.  
 Wayside Home School, 405 W. Twenty-ninth-st.  
 For Befriending Children, (Roman-catholic,) 136 Second-av.  
 Children's Fold, 157 E. Sixtieth-st.  
 N. Y. Infant Asylum, 24 Clinton-pl., Sixty-first-st., and Flushing.  
 Dispensary for Sick Children, 403 E. Fifteenth-st.  
 St. Vincent's Home (Roman-catholic) for Boys, 53 Warren-st.  
 Summer Boarding for Poor Children, Staten Island, refer to Children's Aid So-  
 ciety, 19 E. Fourth-st.  
 Society for Prevention of Cruelty to Children, 50 Union-sq.  
 Infants' Home and Day Nursery, Lexington-av., cor. Fifty-first-st.  
 Public Schools Aid Society, 17 Bible House.

## LODGING HOUSES.

## FOR BOYS.

- Newsboys' Lodging House, William-st., cor. Chambers-st.  
 Boys' Lodging House, 709 E. Eleventh-st.  
 " " " 211 W. Eighteenth-st.  
 " " " 327 Rivington-st.

## FOR YOUNG MEN.

- Christian Boarding Houses, 220 E. Thirteenth-st., 303 W. Twentieth-st., and  
 173 McDougal-st.

## FOR MEN.

- 98 Bowery, 316 Water-st., 183 Bowery, 134 Bowery.

## FOR GIRLS.

- Girls' Lodging House, 27 St. Mark's pl.  
 Home, 32 E. Thirtieth-st.  
 Business Women's Union, 222 Madison-st.

Young Women's Aid Association, 85 East Fourth-st.  
 Home for Women, 54 W. Third-st., Free Lodgings.  
 Home for Girls, (Roman-catholic,) 136 Second-av.  
 Home for Girls, 94 Stanton-st.

#### FOR SAILORS.

Sailors' Home, 190 Cherry-st.

#### ORPHAN ASYLUMS.

New York Orphan, Bloomingdale-road, n. W. Seventy-first-st ; apply for admission at 109 E. Twenty-first-st., Wednesdays.

Leake and Watts Orphan House, W. 111th-st. and Ninth-av.

Hebrew Orphan and Half Orphan, E. Seventy-seventh-st.. near Third-av., and Eighty-sixth-st., near Second-av.

Colored Orphan Asylum, Tenth-av. and 143d-st.

Orphans' Home of the Prot. Epis. Church, E. Forty-ninth-st., n. Lexington-av.

Roman-catholic Orphan, for Girls, Prince-st., cor. Mott.

“ “ “ for Boys, Fifth-av., cor. Fifty-first-st.

“ “ “ for Girls, E. Eighty-sixth-st., n. Second-av.

“ “ “ Madison-av., cor. Fifty-second-st.

“ “ “ Madison-av., cor. Eighty-first-st.

Protestant Half-Orphan, 65 W. Tenth-st., n. Sixth-av.

Wartburg Orphans' Farm School, Mount Vernon, Westchester Co.

St. Joseph's Orphan Asylum, (Roman-catholic,) E. Eighty-sixth-st. cor. Av. A.

St. Vincent de Paul Orphan Society, (Roman-catholic,) 209 W. Thirty-ninth-st.

#### PRISON ASSOCIATIONS.

National Prison Association, 320 Broadway, Room 52.

Prison Association of New York, 58 Bible House.

Aid of Prisoners, 83 Nassau-st.

Aid of Female Prisoners, 110 Second-av.

#### PROTECTORY.

Women's Aid Society, Home for the protection of poor and friendless girls between the ages of 13 and 25 years, 41 Seventh-av., cor. Thirteenth-st.

#### PUBLICATION SOCIETIES.

Board of Publication of Reformed Church, 34 Vesey-st.

Presbyterian Board of Publication, 530 and 762 Broadway.

Prot. Epis. Society for the Promotion of Evangelical Knowl., 3 Bible House.

Protestant Episcopal Church Book Society, 713 Broadway.

Methodist Book Concern, 805 Broadway, cor. Eleventh-st.

American Sabbath-school Union, 8 and 10 Bible House.

American Baptist Publication Society, 76 E. Ninth-st.

American Swedenborg Publication Society, 20 Cooper Union.

National Temperance Society and Publication House, 58 Reade-st.

Military Post Library Association, 58 Broadway.

American Railway Literary Union, refer to Rev. Yates Hickey, 97 Thomas-st.

#### REFORM.

For Prisoners, 83 Nassau-st.

Female Prisoners, 110 Second-av.



Magdalen Asylum. Eighty-eighth-st., n. Fifth-av.

For Juvenile Delinquents, House of Refuge, Randall's Island, office, Fulton-st., cor. Nassau-st.

House of Mercy for Women, W. Eighty-sixth-st., North River.

St. Barnabas Home for Women, 306 Mulberry-st.

Home for Fallen and Friendless Girls, 86 W. Fourth-st.

Midnight Mission. for Women, 260 Greene-st.

For Inebriates, Ward's Island, apply to Mr. Kellock, 66 Third-av.

House of Mercy, Roman-catholic, E. Eighty-ninth-st., East River.

Juvenile Asylum. for Children, 61 W. Thirteenth-st.

House of the Good Shepherd, for Women, W. Eighty-sixth-st., North River.

House of the Good Shepherd, Roman-catholic, E. Eighty-ninth-st., East River.

For Women, 273 Water-st.

Prison Association, 58 Bible House.

Retreat for the Intemperate, Mount Vernon, Westchester Co.

McAuley Water-street Mission, 316 Water-st.

Home for Inebriates, 48 E. Seventy-eighth-st.

#### RETREAT.

Bible Woman's Rest-awhile. Summer boarding for Women and Children, St. Johnland, L. I., refer to St. Luke's Hospital.

#### SEAMEN'S SOCIETIES.

American Seamen's Friend, 80 Wall-st.

Marine Society, 12 Old Slip.

Marine Temperance Society, 72 Madison-st.

Protestant Episcopal Church Missionary Society for Seamen, 74 Wall-st.

Mariners' Family Industrial Society, 72 Madison-st.

Mariners' Guide and Wanderers' Aid Society, Oliver-st., cor. Henry-st.

Sailors' Home, 190 Cherry-st.

Society for promoting the Gospel among Seamen in the port of New York, (usually called the Port Society,) 72 Madison-st.

Seamen's Exchange, 187 Cherry-st.

Reading matter for Soldiers and Sailors, may be sent to 72 Madison-st., and 58 Broadway.

#### SUNDAY-SCHOOL SOCIETIES.

American Sunday-school Union, 8 Bible House.

New York Sunday-school Association, 304 Fourth-av. and Twenty-third-st.

Protestant Episcopal Sunday-school Union, 713 Broadway.

Methodist Episcopal Sunday-school Union, 805 Broadway, cor. Eleventh-st.

New York Sunday-school Missionary Union, 8 Bible House.

Baptist Sunday-school Union, 76 E. Ninth-st.

Presbyterian Sunday-school Association; refer to Rev. S. M. Hamilton, 10 E. Ninth-st.

#### TRACT SOCIETIES.

American Tract Society, 150 Nassau-st.

Protestant Episcopal Tract Society, 5 Cooper Union.

Tract Society of Methodist Episcopal Church, 805 Broadway, cor. Eleventh-st.

American Tract Society (of Boston), Randolph, Broadway, cor. Twentieth-st.

Baptist Tract Society, 76 E. Ninth-st.

Willard Tract Depository, 239 Fourth-av.  
 Monthly Tract Society, 62 Bible House.

### STATE CHARITIES.

State Commission of Public Charities, 58 Bible House.  
 State Charities Aid Association, office 6 E. Fourteenth-st.

### TRAINING SCHOOLS FOR CHRISTIAN WORKERS.

House of Evangelists, for Men, refer to Rev. S. H. Tyng, Jr.  
 Bethany Institute, for Women, 69 Second-av., cor. Fourth-st.  
 Training School for Nurses, Bellevue Hospital. Office, 52 E. Twentieth-st.,  
 Home, 426 E. Twenty-sixth-st, near Bellevue Hospital.  
 Christian Workers' Home, 55 E. Ninth-st.

### TEMPERANCE SOCIETIES.

National Temperance Society, 58 Reade-st.  
 Marine Temperance Society, 72 Madison-st.  
 There are of Sons of Temperance, Good Templars, and other orders, 70 meetings weekly; and there are 30 Father Mathew Temperance Societies.  
 Temperance Coffee and Reading-Room, Seventh-av., cor. Fiftieth-st.  
 " " " 18 Dover-st.

### INEBRIATE ASYLUMS.

Binghamton, N. Y.—Dr. Willard Parker, President; Lyman Congdon, M. D., Superintendent.  
 Kings County Inebriate Asylum, Fort Hamilton. L. I.—Hon. J. S. T. Stranahan, President; Rev. John Willetts, Superintendent.  
 Ward's Island Asylum for Inebriates, near New York city—Under charge of the Commissioners of Charities and Correction. Dr. W. R. Fisher, Resident Physician. Office, 66 Third-av.  
 Retreat for the Intemperate, Mount Vernon, Westchester County.  
 Home for Inebriates, 48 E. Seventy-eighth-st.

### WOMAN'S WORK.

Society for the Relief of Poor Widows with Small Children, organized 1799; refer to Mrs. W. P. Griffin, 208 E. Fifteenth-st.  
 The Orphan Asylum Society in the City of New York, founded 1806; refer to Mrs. G. C. Satterlee, Sec., Boulevard and Seventy-fourth-st.  
 New York-Female Assistance Society for Sick Poor, organized 1813; refer to Mrs. Dr. A. S. Purdy, 30 W. Thirty-third-st.  
 Female Branch of the New York City Mission and Tract Society, organized 1822; refer to Mrs. A. R. Brown, Sup't, 50 Bible House.  
 New York Asylum for Lying-in Women, organized 1823; refer to Mrs. T. A. Emmet, 85 Marion-st.  
 Association for the Relief of Respectable Aged and Indigent Females, organized 1814; refer to Mrs. A. Gillet, 226 E. Twentieth-st.  
 Ladies' Depository for Giving Employment, etc., organized 1833; refer to Mrs. T. A. Emmet, 876 Broadway.  
 Association for the Benefit of Colored Orphans, organized 1837; refer to Mrs. Aug. Taber, Boulevard, cor. 143d-st.

New York Female Auxiliary Bible Society, organized 1816 ; refer to Mrs. Dr. Olin, Sec., 111 E. Thirty-first-st.

The Colored Home for Aged, organized 1839 ; refer to the Home, Sixty-fifth-st., cor. First-av.

Society for Employment and Relief of Poor Women, organized 1844 ; refer to Mrs. Gardner, 143 E. Thirteenth-st.

Society for the Relief of Half-Orphan and Destitute Children, organized 1835 ; refer to Mrs. G. D. Phelps, 67 W. Tenth-st.

Woman's Prison Association, and Isaac T. Hopper Home, organized 1845 ; refer to 110 Second-av.

Society for the Relief of Destitute Children of Seamen, organized 1846 ; refer to Mrs. Jacob Leroy, New Brighton, S. I.

American Female Guardian Society, organized 1835 ; refer to Mrs. S. R. I. Bennett, Home, 29 E. Twenty-ninth-st.

New York Magdalen Benevolent Society, organized 1835 ; refer to Miss A. M. Fellows, Home, Eighty-eighth-st., near Fifth-av.

Ladies Home Missionary Society of the Methodist Episcopal Church, founded 1850 ; refer to Mrs. J. A. Wright, 61 Park-st.

Ladies Union Aid Society of the Methodist Episcopal Church, organized 1850 ; refer to Mrs. R. H. Little, 255 W. Forty-second-st.

Orphan's Home and Asylum of the Protestant Episcopal Church, founded 1851 ; refer to Mrs. Eugene Dutitt, Forty-ninth-st., near Lexington-av.

New York House and School of Industry, organized 1851 ; refer to 120 W. Sixteenth-st.

Wilson Industrial School, organized 1853 ; refer to Mrs. Jonathan Sturges Eighth-st., cor. Avenue A.

Nursery and Child's Hospital, organized 1854 ; refer to Mrs. Cornelius Dubois, Lexington-av., cor. Fifty-first-st.

New York State Woman's Hospital, founded 1855 ; refer to Hospital, Forty-ninth-st., between Lexington and Fourth avs.

The Union Home and School for Children of Soldiers and Sailors, founded 1861 ; refer to Mrs. Chas. P. Daly, Boulevard, cor. 150th-st.

The Ladies' Union Relief Association, organized 1864 ; refer to Mrs. J. A. Kennedy, 135 W. Twenty-second-st.

Women's Aid Society and Home for Friendless Girls, organized 1866 ; refer to Mrs. J. W. Baker, 41 Seventh-av., cor. Thirteenth-st.

Ladies Home Society of the Baptist Church, organized 1869 ; refer to Mrs. D. C. Hays, E. Sixty-eighth-st., near Lexington-av.

Chapin Home for Aged and Infirm, founded 1869 ; refer to Mrs. E. H. Chapin, E. Sixty-sixth-st., near Lexington-av.

Presbyterian Home for Aged Women, organized 1869 ; refer to Mrs. J. F. Sheafe, Seventy-third-st., near Madison-av.

Samaritan Home for Aged, organized 1866 ; refer to Mrs. Joseph McVickar, 414 W. Twenty-second-st.

Working Woman's Protective Union, organized 1864 ; refer to Mrs. Ferrer, 38 Bleecker-st.

State Charities Aid Association, organized 1872 ; refer to Miss Schuyler, 52 E. Twentieth-st.

Training School for Nurses, organized 1873 ; refer to Mrs. Hobson, 426 E. Twenty-sixth-st, opposite Bellevue Hospital, near East river.

Female Christian Home, founded 1862; refer to Mrs. J. W. Patterson, 314 E. Fifteenth-st.

Young Woman's Christian Association, organized 1873; refer to Miss McCready, 7 E. Fifteenth-st.

Ladies' Christian Union, organized 1858; refer to Mrs. L. Willard, 27 N. Washington-sq.

The Home for Fallen and Friendless Girls, organized 1866; refer to the Superintendent, 86 W. Fourth-st.

Ladies Board of Missions, refer to Mrs. I. L. Graham, Mission Rooms, 23 Centre-st.

Women's Union Missionary Society; refer to 41 Bible House.

Ladies Mission to the Public Institutions; refer to Miss Jay, 296 Madison-av.

Fruit and Flower Charity, 239 Fourth-av.

Protestant Episcopal Home for Aged, Madison-av., cor. Eighty-ninth-st.

Home for Aged Israelites, E. Eighty-seventh-st., cor. Avenue A.

Peabody Home for Aged Women, Lexington-av., cor. Thirty-third-st.

Bethany Institute for Training Women for Christian Work, 69 Second-av.

Infirmery for Women and Children, 5 Livingston-pl.

Fruit Mission, refer to Mrs. D. Huntington, 49 E. Twentieth-st.

Christian Workers' Home, 55 E. Ninth-st.

N. Y. Diet Kitchen, food for sick; refer to 325 E. Twenty-third-st.

St. Mary's Free Hospital for Children; refer to 407 W. Thirty-fourth-st.

Women's Christian Temperance Union; refer to Seventh-av. and Fiftieth-st.

The Guild of St. Elizabeth; refer to Miss Kemble, 52 W. Twenty-fifth-st.



## THE CHARITIES OF NEW YORK.

1. A brief statement of the charities of New York may appropriately begin with the municipal charities. These are intrusted to a Board of management, entitled, THE COMMISSIONERS OF PUBLIC CHARITIES AND CORRECTION. Under their care are placed the criminals and the paupers and the unfortunates of the city. The prisons, hospitals, asylums, almshouses, nurseries, etc., numbering 27 institutions, received last year 144,854 subjects. The department for the out-door poor gave relief to 22,067 persons. It must not be supposed that these figures represent the different individuals who have been the recipients of public charity, or who have been held as prisoners. The same person may have been committed several times during the year, and is each time counted, and goes to swell the aggregate, and the frequent transfers from one institution to another lead to many repetitions. So that no correct conclusions can be drawn from these numbers as to the actual amount of crime or pauperism in the city. The money expended in sustaining the operations of this Board for the last year amounted to \$1,174,558 71.

The protection and care of immigrants by the COMMISSIONERS OF EMIGRATION may next be noticed. During the last year there were landed at this port 75,035 alien passengers, for whom commutation was paid or bonds executed. Of these, 31,330 were relieved, forwarded, provided with employment, etc., by this Commission. In the refuge and hospital on Ward's Island there were cared for during the year 4,355 persons; the average number at any one time being about 1,000. The total expense of this Commission for the last year were \$195,374 61.

2. We shall now turn to those institutions which have been founded and endowed by the voluntary benefactions of the citizens of New York, aided in some instances by the charitable appropriations of the municipal authorities of the city and the state legislature.

THE ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR was organized for the elevation of the physical and moral condition of the indigent, and so far as is compatible with these objects, the relief of their necessities. This association aids about 20,000 families a year, and expends about \$68,000. In thirty-three years of its beneficent operations it has extended relief to 274,623 families, and disbursed \$1,728,475.

The various city missionary and other benevolent societies, the Howard Mission, House of Industry, etc., are constantly searching out the want and suffering of the city through their missionaries and visitors, and disburse a considerable sum in relieving the poor. The New York City Mission, with its band of thirty missionaries, is earnestly laboring for the moral and social elevation of the poor; 2,500 families, and 7,500 persons received aid last year.

THE PRISON ASSOCIATION, the Home for Female Prisoners, the Midnight Missions, and other humane reformatories, are seeking to save the young and inexperienced from criminal courses, and to restore to society those who have gone out of the way.

There are twenty-seven HOSPITALS in the city, of which number, fifteen have large and commodious buildings. Some of those recently erected are very attractive in style and well adapted to their humane purposes.

There are thirty DISPENSARIES, giving medical aid and medicine to the sick, comprising not only the poor and destitute, but also many who have seen better days, and who, from misfortune and long-continued sickness, have been compelled to avail themselves of the aid so readily and cheerfully rendered by these institu-

tions. The old New-York Dispensary, which has been in operation eighty-six years, has attended to nearly 2,000,000 patients since its organization. In late years, it usually numbers about 40,000 patients a year, and the annual expenses of its maintenance is \$10,000.

There are thirteen ORPHAN AND HALF-ORPHAN ASYLUMS, giving shelter, comfort, care, and instruction to several thousands of this most interesting class of unfortunates.

THE SOCIETY FOR THE REFORMATION OF JUVENILE DELINQUENTS, which has been carrying forward its good work most successfully for fifty years, has under its salutary discipline and wise instruction about 1,000 boys and girls every year.

THE NEW YORK JUVENILE ASYLUM, in operation twenty-five years, has during that period cared for 19,156 children. The number of late years annually passing through the institution is about 1,400. The medical statistics indicate a much better average of health than is found among children, even of the well-conditioned classes in the families of the city. The expenses of the institution are about \$100,000 annually, one-fifth of which amount is received in donations from private benevolence, the remainder being drawn from the public treasury.

THE CHILDREN'S AID SOCIETY has been engaged in rescuing street children, and sending them to situations in the West, and has in twenty-four years gathered in and provided for 41,378 children, and expended \$92,091,008 01. It also reports twenty-one industrial schools, with 10,345 scholars on roll; and the Society expends for these schools annually \$75,194 12.

THE LADIES' M. E. MISSION and the HOUSE OF INDUSTRY at the Five Points, the HOWARD MISSION in the Fourth ward, and the WILSON INDUSTRIAL SCHOOL in the Seventeenth ward, a model of its kind, are all laboring with great zeal and signal success in saving the juvenile vagrant and destitute children of the city.

THE FEMALE GUARDIAN SOCIETY have under their charge eleven industrial schools, with 5,000 children on the roll, and an average attendance of about 1,200.

In all, there are 40 daily industrial schools, with an attendance of 7,000 to 10,000 children.

There are of BENEVOLENT SOCIETIES, specially so called, as the St. Andrew's, St. George's, and other similar societies, 40.

In the list of societies for the publication and circulation of the SACRED SCRIPTURES, for the diffusion of religious knowledge, for the promotion of morality and religion, for the support of missionary enterprises, etc., there are 112 organizations.

There are of secret and BENEFIT SOCIETIES, as the order of Masons, Sons of Temperance, and others, 50 organizations.

There are of TRADES UNIONS, many of these benefit societies, 50.

In all, there are more than 300 religious and charitable societies.

Of the more prominent societies, as the American Bible Society, the American Tract Society, etc., 34 reported last year an aggregate of nearly \$6,000,000.

The organized local charitable societies and institutions receive and disburse annually \$4,000,000.

## CORPORATE TITLES.

In the preceding list of benevolent associations, sometimes the object of an association appears, disconnected from the exact title, which may possibly confuse the reader, and we therefore give below the corporate titles of the principal societies named :

- American Board of Commissioners for Foreign Missions.
- American Bible Society.
- American Home Missionary Society.
- American Missionary Association.
- American Church Missionary Society of Protestant Episcopal Church.
- American Baptist Missionary Union.
- American Female Guardian Society.
- American Seamen's Friend Society.
- American Tract Society.
- American Sunday School Union.
- Association for Improving the Condition of the Poor, in the City of New York.
- Association for Respectable, Aged, Indigent Females, in the City of New York.
- Board of Foreign Missions of the Presbyterian Church in the United States of America.
- Board of Home Missions of the Presbyterian Church in the United States of America.
- Children's Aid Society, in the City of New York.
- Five Points House of Industry, in the City of New York.
- Home for Fallen and Friendless Girls, in the City of New York.
- Howard Mission and Home for Little Wanderers, in the City of New York.
- Missionary Society of the Methodist Episcopal Church.
- National Temperance Society and Publication House.
- New York City Mission and Tract Society.
- New York City Mission and Tract Society for the benefit of the Female Branch.
- New York City Mission and Tract Society for the Christian Workers' Home.
- New York Juvenile Asylum.
- New York Magdalen Benevolent Society.
- New York Society for the Relief of the Ruptured and Crippled.
- Prison Association of New York.
- Society for Promoting the Gospel among Seamen in the Port of New York.
- Wilson Industrial School for Girls, in the City of New York.
- Woman's Aid Society, in the City of New York.
- Woman's Hospital of the State of New York.
- Young Men's Christian Association of the City of New York.
- Young Women's Christian Association of the City of New York.

In this enumeration is presented a fair representation of the more prominent charities of the city, such as any good citizen might choose to remember in his will. Of course there are many other worthy objects, and there are Societies, and Boards, and Institutions, in connection with particular religious denominations, which could not be brought into this brief compass. Without disparaging any other benevolent enterprise, it may be said that it is believed that a careful examination of the work of City Evangelization will encourage the wealthy and

benevolent not only to contribute generously to its support from year to year, but will also lead them to remember the cause in their wills. A sum sufficient to endow a bed in a Hospital, or in a Home for Incurables, or to create an Emergency Fund, or to establish a Missionary Sanitarium, would be of great service to the cause. A legacy of \$50,000 will provide for the erection of a Mission Chapel, which would become a fitting memorial of the testator, and stand on some of the city thoroughfares, as a permanent institution for the glory of God and the salvation of souls.

Legacies of any amount will be acceptable, and will be used in forwarding the objects of city evangelization, or devoted to any special purpose designated by the testator. The form to be used in making bequests will be found on the cover of this book. A general form of bequests is added, which may be used for any other benevolent society, by filling in the blanks :

FORM OF A BEQUEST. I bequeath to my executors the sum of-----dollars, *in trust*, to pay over the same in-----after my decease, to the person who, when the same is payable, shall act as treasurer of the-----Society, formed in-----in the year eighteen hundred and-----to be applied to the charitable purposes of said Society and under its direction.

## BENEVOLENT RECEIPTS, 1877.

### I. NATIONAL SOCIETIES.

1. American Bible Society, sales-----	\$227,928	80
Donations, etc.-----	315,650	75—543,579 55
2. American Tract Society, sales-----	331,472	12
Donations, etc.-----	109,726	14—441,198 26
3. American Sunday-school Union, sales-----	195,281	01
Donations, etc.-----	80,020	97—275,301 98
4. American Home Missionary Society-----	293,712	00
5. Foreign Missions, United Pres. Church-----	67,467	30
6. Missions of Moravian Church-----	106,848	00
7. American Board Commissioners for Foreign Missions---	465,412	40
8. Board of Foreign Missions of Protestant Epis. Church---	97,627	56
9. Board of Domestic Missions of Protestant Epis. Church-	135,195	00
10. Missions to Colored People of Protestant Epis. Church-	15,267	00
11. Missions to Indians-----	46,910	00
12. American Missionary Association-----	264,709	00
13. American Church Missionary Society-----	54,550	00
14. Evangelical Education Society-----	24,536	00
15. American Bible Union-----	30,846	69
16. Missionary Society of Methodist Episcopal Church----	594,188	38
17. American Female Guardian Society-----	66,959	88
18. American Seamen's Friend Society-----	65,805	22
19. American and Foreign Christian Union-----	15,994	86
20. Board of Foreign Missions of Presbyterian Church----	473,371	78
21. Board of Home Missions of Presbyterian Church-----	274,052	20
22. Board of Publication of Presbyterian Church-----	236,833	59
23. Committee on Freedmen of Presbyterian Church-----	62,872	02



24. Board of Church Erection of Presbyterian Church -----	132,082	00
25. Board of Education of Presbyterian Church-----	72,040	97
26. Board of Ministerial Relief of Presbyterian Church ----	67,229	08
27. Ladies' Board of Missions-----	125,000	00
28. National Temperance Society, sales-----	40,758	77
Donations, etc.-----	10,719	56— 51,478 33
29. American Baptist Missionary Union -----	225,723	97
30. American Baptist Home Mission Society -----	228,824	81
31. American Baptist Publication Society, sales- 333,831 34		
Donations, etc.-----	55,135	34— 388,966 68
32. American and Foreign Baptist Bible Society -----	10,938	30
33. American Congregational Union-----	32,893	24
34. American College and Education Society-----	57,935	50
35. United States Military Post Library Association -----	21,929	20
Total-----	\$6,094,608 94	

## II. LOCAL SOCIETIES.

The leading local Societies and Institutions report contributions as follows:

1. New York Orphan Asylum-----	43,429	56
2. Young Woman's Christian Association-----	5,936	86
3. Baptist City Mission -----	23,829	86
4. St. John's Guild-----	57,569	30
5. Protestant Episcopal City Mission-----	34,249	55
6. House of Rest for Consumptives-----	9,100	64
7. Children's Fold-----	8,510	78
8. New York Eye and Ear Infirmary-----	43,129	00
9. Wilson Mission-----	10,092	49
10. Half-Orphan Asylum -----	18,140	91
11. Methodist Episcopal City Mission -----	43,871	65
12. Protestant Episcopal Orphans' Home -----	17,216	00
13. Manhattan Eye and Ear Hospital-----	17,736	70
14. Widows' Society -----	17,746	04
15. Young Men's Christian Association-----	26,531	64
16. New York City Mission and Tract Society -----	35,317	27
17. Training School for Nurses -----	19,105	70
18. Society for Refuge Juvenile Delinquents -----	136,894	81
19. Woman's Prison Association-----	14,249	42
20. Ladies' Home Missionary Society-----	19,175	86
21. New York Port Society-----	12,766	87
22. Society for Prevention of Cruelty to Animals -----	15,568	69
23. New England Society-----	4,352	45
24. Samaritan Home for Aged-----	12,927	36
25. New York Diet Kitchen -----	5,927	87
26. Working Woman's Protective Union-----	4,014	10
27. Female Branch of City Missions-----	7,691	85
28. Bethany Institute-----	4,937	55
29. St. Mary's Hospital for Children-----	6,462	73
30. Midnight Mission-----	8,226	05
31. Ladies' Union Relief Association -----	13,736	99
32. Female Bible Society -----	10,331	95

33. New York Lying-in Asylum-----	10,573 85
34. Hebrew Benevolent Society-----	94,181 00
35. House of Industry-----	30,834 10
36. Children's Aid Society-----	214,489 53
37. New York Juvenile Asylum-----	154,810 51
38. New York Society for Suppression of Vice-----	8,459 99
39. N.Y. Association for Improving the Condition of the Poor	69,975 00
40. Nursery and Child's Hospital-----	110,322 74
41. St. Vincent de Paul Society-----	58,859 45
42. Roman-catholic Protectory-----	287,261 29
43. Roman-catholic Foundling Asylum-----	242,833 54
44. Sheltering Arms-----	17,068 47
45. Ladies' Christian Union-----	25,023 36
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Total-----	\$2,033,473 33
Add estimate for other local Societies not enumerated----	1,966,526 67
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Total local charities-----	\$4 000,000 00

## BRITISH BENEVOLENCE.

Our friends across the Atlantic manifest no flagging in their zeal for the spread of the truth, and for the uplifting of the fallen. The reports of the British Societies for the past year show grand results. Their receipts indicate the amount of the work done. They are given in pounds sterling; multiply the pounds by five and you have the equivalent in dollars.

British and Foreign Bible Society-----	£206,978
Religious Tract Society, London-----	152,529
Principal Foreign Missionary Societies	
Church Missionary Society-----	£190,693
Wesleyan Missionary Society-----	146,231
Society for the Propagation of the Gospel-----	136,996
London Missionary Society-----	109,160
Baptist Missionary Society-----	39,045
Moravian Missions-----	15,957
South American Missionary Society-----	12,253
English Presbyterian Missions-----	10,709
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	660,954
Colonial, Jewish and other Missions-----	155,608
Home Missions-----	359,123
Religious Educational Societies-----	76,431
Miscellaneous-----	24,613
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	£1,636,236
Or about \$8,000,000.	

RECEIPTS OF THE RELIGIOUS SOCIETIES OF GREAT  
BRITAIN, 1877.

The incomes of the various religious and benevolent societies in Great Britain for the last year amounted to \$8,148,035.

## MONTHLY MISSIONARY MEETINGS.

On the last Wednesday evening in each month, (excepting July and August,) the City Mission proposes to meet with some church, and through its officers and missionaries, make statements of its practical operations and results, hoping thereby to inform and quicken Christian zeal and activity, and promote and increase Christian coöperation and liberality.

The programme for 1878 is as follows :

January 30----Covenant Presbyterian-----Park-av., cor. Thirth-fifth-st.  
 February 27---Allen-st., Presbyterian-----Allen-st., near Grand-st.  
 March 27-----Fifth-av., Presbyterian-----Fifth-av., cor. Fifty-fifth-st.  
 April 24-----Madison-av., Reformed-----Madison-av., cor. Fifty-seventh-st.  
 May 29-----North Presbyterian-----Ninth-av., cor. Thirty-first-st.  
 June 26-----Spring-st., Presbyterian-----Spring-st., near Varick-st.  
 September 25--Scotch Presbyterian-----W. Fourteenth-st., near Sixth-av.  
 October 30---Presbyterian Memorial-----Madison-av., cor. Fifty-third-st.  
 November 27--Fourteenth-st., Presbyterian--E. Fourteenth-st., cor. Second-av.  
 December 18--University-pl, Presbyterian--University-pl., cor. Tenth-st.

## MONTHLY PRAYER-MEETINGS.

Monthly Union Prayer-meetings for all city missionaries, Bible-readers, evangelists, and all practically interested in the work of city evangelization, have been regularly held for some time in the City Mission rooms. And we desire to make this meeting an occasion for drawing together all Christian workers of every society and every name who are engaged in the common work of saving souls. It is supposed that such a meeting will promote Christian union and increase Christian sympathy, and strengthen and encourage Christian devotedness. The meeting will be held on the afternoon of the last Wednesday of every month, in the City Mission Rooms, No. 50 Bible House. The hour of meeting will be 3 o'clock from November to May, and 4 o'clock from May to November. All friends of the cause are most cordially invited to attend.





## STRANGERS

VISITING NEW YORK, desiring information as to the location of the Churches and Missions or directions to the charitable institutions, are invited to call at the Office of the CITY MISSION, No. 50 Bible House, Third Avenue and Astor Place. The Third Avenue Cars, from the lower end of the City Hall Park, pass the Bible House every few minutes.

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## MEMBERS.

THE payment of TWENTY DOLLARS at one time constitutes a person a MEMBER FOR LIFE.

The payment of FIFTY DOLLARS at one time constitutes a person a DIRECTOR FOR LIFE.

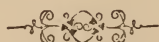
Life Members are entitled to receive one thousand pages of tracts annually.

Life Directors are entitled to receive two thousand pages of tracts annually.

THE  
NEW YORK  
City Mission and Tract Society,

INSTITUTED 1827.

REORGANIZED AND INCORPORATED 1866.



The objects of the Society are to promote morality and religion among the poor and destitute of the city of New York, by the employment of missionaries, the diffusion of evangelical truth, and the establishment of Mission Chapels, Mission Sabbath-schools, etc.



FORM OF A BEQUEST.

I give and bequeath to "THE NEW YORK CITY MISSION AND TRACT SOCIETY," instituted in the city of New York, and incorporated by the Legislature of the state of New York, the sum of ..... dollars to be applied to the charitable uses and purposes of said Society.